

September, 1910.

New Series. Vol. VI. No. 9.  
(Vol. 46 from Commencement.)

# The Antiquary

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that's old: old friends,  
old times, old manners,  
old books, old wine."*

*Goldsmith*

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# The Antiquary.



SEPTEMBER, 1910.

## Notes of the Month.

THE first report of the Royal Commission appointed in 1908 to inventory the ancient monuments of Wales was issued on August 10. The Commissioners point out that Welsh farmers, as a class, are keenly interested in the antiquities of their districts, and proud of having any object of antiquarian interest upon their farms. It is true that where a cromlech or a tumulus stands in the way of convenient cultivation of the ground its shrift in the past has oftentimes been short. But one of the most pleasing traits in the Welsh agriculturist's character, be he landlord or labourer, is his identification of himself with the soil upon which he lives. The Commissioners hope and believe that with the clues afforded by the field-names, which they hope to schedule in their volumes of county Inventories, owners when consulting with their tenants, farmers and their men when working in their fields, will be on the look out for the objects which the field-name often indicates as being present.

With regard to one feature of high antiquity—the roads that once linked together the various Roman stations of civil or military life—it may be said that no relics of that great domination are more elusive or difficult of location. It has always been considered that in Wales the word “sarn”—a paved or cobbled road, a causeway—affords a *prima facie* indication of the course of a Roman road, and (assuming that the name is really

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ancient) the view is, without doubt, accurate. In such a case as “Cae Sarn” it is difficult to see how a field could have obtained the name unless it had been known at an earlier period that a pitched road (not necessarily Roman, of course) had run through it, and was still to be met with beneath the surface. The tithe maps and schedules have provided many such instances, and the Commissioners believe that the record of them will not merely stimulate research, but point to the spots at which it is likely to be effective.



In addition to the examination of all available printed and manuscript sources, and correspondence with local antiquaries and archaeological societies, the Commissioners have drawn up a letter for circulation among all the parochial clergy of Wales requesting such information as is desired, and have also solicited the assistance of all the head teachers of elementary and secondary schools. As regards the latter, however, the result of the first appeal has been comparatively unsatisfactory. The Commissioners hope to publish the volume of Inventories of the monuments of Montgomery in the course of the present year. They have adopted, we are glad to see, the classification suggested by the Congress of Archaeological Societies of 1901, as subsequently amended.



The cases of monuments threatened with destruction inquired into by the Commission up to the close of the year 1909 are the Roman station at Caersws, the mediæval castle at Newport, and the Penmaenmawr Camp. As regards Caersws, in the county of Montgomery, the action taken has resulted, say the Commissioners, in such an awakening of public interest throughout the county that there is every prospect of the preservation of some of the excavated buildings. The little that remains of Newport Castle, consisting of the picturesque, though sadly disfigured, frontage to the River Usk, lies tightly wedged between two bridges, that on the north carrying the Great Western Railway, and on the south the town bridge connecting the two parts of a large and rapidly-increasing town. The widening of the town bridge, it is alleged, will soon become imperative, and during this operation

it will be necessary to construct a temporary bridge, which must pass through the curtain wall of the castle between the central tower on the river front and the tower at the southern angle. The attention of the Commission was directed to the matter, and during the Commission's visit to Cardiff the members visited Newport. They made a most thorough inspection of the castle, which even in its decline contains some interesting early fifteenth-century details that are well worthy of care and preservation. No decision has yet been arrived at as to the reconstruction of the town bridge. The case of the great camp on the summit of Penmaenmawr in Carnarvonshire appears to be hopeless. The Commissioners state that there is now no hope of saving one of the finest examples of prehistoric fortification in the British Isles from ultimate annihilation. They are glad to learn that, making the best of the circumstances, the Cambrian Archaeological Association has arranged for a complete survey and plans of the entire camp, so that at least there shall remain for posterity an adequate description of this famous ancient monument; and they understand that the lessees, who, apart from the necessities of their work, have expressed their readiness to co-operate in every way in the preparation of a plan of the camp, have also given instructions for the search after and preservation of any objects of antiquity that may be encountered in the course of their quarrying.

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In a letter filling more than three columns of the *Times* of July 27, Dr. Max O. Richter told a wonderful story from Cyprus. With Dr. Koritzky, he claims to have discovered the most ancient shrine of the Paphian Aphrodite. It opens like a fairy tale: "One day a shepherd was sitting on one of the ancient stone-fields of Rantidi." The shepherd scratched one of the stones with his stick, and saw some strange characters. The stone was taken in a bullock-cart from godfather to godfather, till at last it came to Mr. Cleanthis Pierides, who knew a Cyprian Syllabatic inscription when he saw one. Since then the diggers of Rantidi have been doing business with these stones, smuggling them out of the country to evade the strict Cyprian law of antiquities, and carefully

defacing them to conceal their origin from the authorities.

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There are not more than 500 of these Syllabatic inscriptions extant. Now Dr. Richter promises a glut of them—thousands. Not a stone of Rantidi, he concludes, is newer than the fourth century B.C. Here, then, is the most ancient shrine of the Paphian Aphrodite, destroyed by earthquake about that date. The discoverers seem sure of their find, incredible as it at first sight appears. "We wandered through three of these accumulations of stones, which cover an area of a quarter or half a mile each way. We became at least as excited as if we had each drunk a whole bottle of Veuve Clicquot."

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On the other hand, in a letter to the same journal of August 1, Mr. D. G. Hogarth, who also speaks with authority, uttered a word of caution. "The remains at Rantidi," he wrote, "are evidently of high interest; but nothing in what has been reported about them yet proves that they represent the original Paphian shrine of her whom Dr. Richter calls Aphrodite-Astarte." He gave various reasons, reinforced in another letter in the *Times* of August 5, for doubt, and remarked that: "Though Rantidi is evidently an important site, Dr. Richter's enumeration of its features will make more impression on those who do not know Cyprus than on those who do. Large littered 'ruin-fields,' groups of Cypriote 'syllabatic' inscriptions and fragments of life-size terracotta figures, can all be paralleled on divers sites which have not proved of the first importance. For that reason archaeologists who know the island sites will probably suspend their judgment about Rantidi, and continue to find in the denuded megalithic ruins at Kouklia, west of the site dug by us in 1888, the vestiges of the early Temple. At the same time; the Rantidi ruins should be excavated without delay, and if, as Dr. Richter suggests, Dr. Dörpfeld or Dr. Zahn, or both, will undertake it, the search could not have better hope of success. If Dr. Meister can be added to decipher the inscriptions, the *personnel* will be all that is to be desired."

A Reuter's telegram from Ancona says that as a result of excavations on a large scale which have been carried out under the direction of Professor dall'Osso in the ancient necropolis of Belmonte, dating from the Iron Age, there have been discovered, among other things, two very rich tombs of women warriors, with war chariots over the remains, exactly as was the case with the tombs of the male warriors discovered some time ago. The importance of the discovery is exceptional, as it shows that the existence of the Amazon heroines, leaders of armies, sung of by the ancient poets, is not a poetic invention, but historic reality. Professor dall'Osso remarks that several details of Virgil's description coincide with details of the two tombs.



Among the recent acquisitions of the Victoria and Albert Museum in the Department of Engraving, Illustration, and Design, are six proofs, on India paper, of "The Mouth of the Thames," mezzotint, by Frank Short, A.R.A., after J. M. W. Turner, R.A. These proofs were printed consecutively in 1905 for Mr. Short by the late Mr. Frederick Goulding in order to demonstrate that there is no difference in the quality of a mezzotint proof whether printed from the copper surface or from the same plate with a steel-faced surface. Three of these proofs were printed from copper, three from the steeled surface. Other recent additions are etchings by Charles Keene and Nelson Dawson; a dry-point etching, "St. Nicholas du Chardonnet, Paris," by William Walker; studies in pen and chalk for book illustrations by Simeon J. Solomon; and some water-colours by Arthur E. Henderson. These last include tracings of tiles in the mosque of Rustem Pasha, Constantinople, and drawings of bronze doorways and porphyry panels in Santa Sophia, Constantinople.



According to the *Morning Post* of August 11, the excavation of Maumbury Rings, Dorchester, was expected to be resumed on August 29, and will continue for about three weeks. Further attention is to be paid to the north entrance from the town of Dorchester, where a good deal of digging has already been done. The ground lying

between the transverse sections made in 1908 and 1909 will be explored, and the arena will be excavated for a distance of 10 feet south of the excavations made in the first and second years, which resulted in the discovery of the double rows of post-holes. The outskirts of the arena on the north-west side will be examined as far, at least, as the middle of the curve, in order to ascertain whether the row of post-holes is continuous, and when the middle is reached a corresponding cut will be made on the east side to determine the width of the arena. The original length has already been ascertained to be 196 feet. A cutting will also be made in the terraced west bank in order to find, if possible, the level of the natural chalk.



The Budget Committee of the French Chamber of Deputies on July 29 unanimously adopted a resolution in favour of the demolition of the dyke which unites Mont St. Michel with the mainland, and is generally regarded as the prime cause of the silting up of the channel, to the detriment of the aspect of this famous monument.



There has recently been found at Tunis a Phœnician lamp which still contained the wick. This lamp could not be later than the second century before our era. The discovery is interesting, for we learn that up to now it has never been decided as to what material the wick consisted. There have been divers hypotheses—elder pith, tow, and various threads, lint, papyrus, and even skins of animals. The wick now found will set doubts at rest, for, under microscopical and chemical analysis, M. Eugène Collin has established the fact that the wick was originally lint. M. Eugène Collin has made his report to the French Academy of Sciences.



A well-known house at Pompeii (No. 39, in the second Insula of the eighth Region), named after the Emperor Joseph II., who visited it when first laid bare a century ago, has been lately completely excavated. It is three-storied and of terrace construction, having been built against the steep side of the mountain. The upper story presents the usual plan of a Roman house. A stair-



case of twenty-eight very well preserved steps of Vesuvian lava, divided into three flights, or landings, leads to the lower floor. The topmost landing and the two upper portions of this staircase have wooden balusters; the lowest portion, which is also the largest, is vaulted over. Two very plain rooms, with rough walls, one of them having a hearth, open on to this staircase. At its foot there is a long passage leading to a back staircase, which, again, leads to the upper story. Proceeding, however, straight on, the visitor will find himself in a court or kind of peristyle, on each of two sides of which there are two chambers, the third side being occupied by a large room, most probably the triclinium, or dining-room. The fourth side opens on to a great terrace, from which the courtyard and the rooms are lighted. Beneath this terrace is the lowest story, comprising the various offices, kitchen, bakery, mill, bath, etc. The bath consists of a tepidarium, a vaulted room, with a white mosaic floor, the walls painted yellow; a caldarium, also vaulted, the walls adorned with pictures on a red ground, the floor mosaic; the frigidarium, circular, as usual, having a cupola-formed vaulted room with an air-opening in the middle, furnished with a wide ventilating shaft of terra-cotta.

The eastern crypt under the City Guildhall was opened to the public for the first time on August 8. Until recently it was used as a kitchen; the western crypt is a storehouse. The whole measures 77 feet by 46 feet, and is 13 feet in height. The eastern portion, now open, is of singular grace and beauty. It is divided into aisles and bays by clustered pillars, from which the groins of the vaulting spring to four centred arches of the style known as Tudor, though its date is three-quarters of a century earlier than any Tudor began to be a person of royal importance. The clustering pillars are of Purbeck marble, and freestone and chalk are worked into the vaulting. The least learned of visitors will remark the large roses carved in the centre of the groins, and as the tyro is tempted to exclaim "Tudor!" whenever he sees a carved rose, it is worth while to point out that some of them bear shields charged with the arms of King Edward the Confessor. Another has upon it the crossed swords of St. Peter and

St. Paul, which are the arms of the See of London.

This eastern crypt is now open from ten to five daily, except Sundays, and is being used as part of the Museum. Here may now be seen the Roman remains which have been stacked in a back yard for years. Among them may be named a Roman amphora which was discovered in the ground on which Great Alie Street stands, a fine Roman sarcophagus of fluted marble from Clapton, and similar relics from Fleet Lane and Artillery Lane. A collection of old coffins is also being shown, including one from Austin Friars, and another from the Guildhall Chapel, which bears the inscription, "Godefrey le Troumpour Gist Ci Dev Del. Ealme Eit Merci," which is, being interpreted from its old French, "Godfrey the Trumpeter lies here. May the Lord have mercy upon his soul." The suggestion has been made that the quincentenary of the Guildhall, which will be celebrated next year, shall be marked by the restoration of the western crypt.

The remains of no less than 130 human bodies have now been discovered in the exploration of the Roman city site at Caerwent. The bodies were generally in rows from east to west. It is suggested that they are post-Roman, as they are above some of the Roman masonry. There is no record showing how so many bodies could have been located there, but it is recorded that there was a very early monastery at Caerwent, of which no remains have come to light, and it is probable that there was a burial-place connected therewith. Further excavations may possibly give some clue to the discovery.

Mr. John Acutt, Manor Road, New Milton, writes: "In March last, as the men were clearing away the earth to get at some gravel at Barton Common, they came across a hard lump resting on the gravel, into which they stuck their picks. They pulled it over, dropping it some 3 feet, which broke it up exposing several pieces of pottery. I have gathered together all the fragments that could be found, as well as the core, and from them I have been able to reconstruct half the

urn, which is 21 inches high and 18 inches across. About two-thirds of the lower part have a number of slightly-raised ribs running perpendicularly; the top third has three bands running round, the two topmost forming the rim. The space between the other band is filled with a running pattern of chevrons with slightly-formed bars between. The upper bands and the pattern are marked diagonally with a tool, and are not thumb-marked, while the lower ribs are plain. Upon taking part of the core to pieces, charcoal, calcined bone, flint, and oxidized metal were found."

During the excavations on the north side of the nave of Winchester Cathedral, for the purpose of underpinning the walls, two massive stone coffins have been found, and when the heavy lids were raised complete skeletons were revealed, two in each coffin. The coffins were close to one of Wykeham's buttresses, and the inference is that they are older than Wykeham's time, because the head parts of the caskets were broken away to make room for the buttress foundations. Near by were the fragments of a chalk coffin. The lids of the stone coffins were replaced, and they were then re-interred.

According to the Report of the British Museum for the year ended March 31 last, the principal acquisitions of the Department of Egyptian and Assyrian Antiquities were a black granite seated figure of an official of the Fourth Dynasty; two statues of officials of the Court of Queen Hatshepsut; a seated statue of a tribal chief of about 1200 B.C., and a foundation-cylinder from the Palace of Sennacherib, containing the longest inscription of that King yet discovered. The Department of Greek and Roman antiquities received a gold necklace of the fourth century B.C., presented by Sir H. Howorth, and a head of Dionysos, of the same date. The Department of British and Mediæval Antiquities acquired the Greenwell Collection of Bronze Age Antiquities, the Falcke Collection of Wedgwood Ware, and a series of 250 pottery vases from ancient graves in Peru.

Referring to the excavations at Cholsey Church, Berks, and to the formerly described

discovery of the foundations of an apse outside the east wall of the north transept, Mr. F. J. Cole, of University College, Reading, wrote to the *Times* of August 5 describing further excavations which have led to the discovery of "the almost complete foundations of the south transeptal apse," from which he deduces the possibility "that the church might have originally terminated in three parallel apses"—a type of plan common in twelfth-century Western Christendom, but very rare in England. "It is now possible," says Mr. Cole, "to draft a ground-plan of this very interesting twelfth-century church, as it was when first erected, which shall only be conjectural in a few of its details."

In a long letter to the *Morning Post* of August 4 Mr. Thomas Ashby, the Director of the British School at Rome, gave a very interesting account of the excavations which were carried on in June last, under his direction, at the well-known megalithic buildings (in all probability sanctuaries) of Hagiar Kim and Mnajdra, Malta: "It was desired to ascertain whether in the original excavations of both buildings in 1839 and 1840, and the supplementary excavations of the former in 1885, the ground-plan had been completely discovered, or whether there were any additions to be made to it; and also, inasmuch as previous explorers had unfortunately almost entirely neglected to preserve the small objects, and especially the pottery, which it was obvious that they must have found, to see whether it were not possible to remedy the deficiency to some extent by the recovery of sufficient material at any rate for the determination of the date of the structures. In the course of ten days' work at each building satisfactory results were arrived at in both these respects. It was found that in front of the façades, both of Hagiar Kim and of the lower building at Mnajdra, there was a large area roughly paved with slabs of stone. This was also the case at a building of a similar nature excavated in 1909 on the hill of Corradino, and seems to have been a regular feature. No further additions (except in small details) were made to the plan of Hagiar Kim, but at Mnajdra it was found that besides the two main parts of the structure there were some subsidiary



buildings, which, though less massive, were of considerable importance. They were, perhaps, devoted to domestic uses, inasmuch as a very large quantity of pottery was found in them. It was also ascertained that the site for the upper part of the main building, which is undoubtedly later in date than the lower, was obtained by heaping up against the external north-east wall of the latter a mass of small stones so as to form a level platform, instead of by cutting away the side of the rocky hill upon the slope of which Mnaidra is situated." Considerable quantities of small objects—pottery and flint, but no trace of metal—were found.



In the course of a lecture to Cambridge University Extension students, delivered at York on August 11, Mr. F. A. Bruton, of Manchester, remarked that he wished that it were possible to arouse the archæological societies of Yorkshire to realize the splendid treasures of knowledge which lay just beneath the soil in Yorkshire. There was so much to do, not only in York itself, but in the Roman cities of Isurium, Ilkley, Catterick, Bowes, and so on. He visited Ilkley the other day with Mr. R. C. Bosanquet, and noticed that much of the Roman settlement was still within the area of a piece of waste ground. Romans walls could be seen protruding from a grassy bank, and, as Mr. Bosanquet observed, it was a great shame that it should not be excavated and the light on history which the place would shed recorded before it was too late.



Referring to the physical condition of the North Country in Roman times, Mr. Bruton pointed out that what were now busy and populous centres of great manufacturing areas were then merely an outlying district of a distant province of the Empire. It was a land of uncleared forests, with a climate as yet not mitigated by the organized labours of mankind. The fallen timber obstructed the streams, the rivers were squandered in reedy morasses, and only the downs and hilltops rose above the perpetual tracts of wood. The work of reclaiming the wilderness began in the days of Agricola. The Romans felled the woods along the line of

their military roads, they embanked the rivers, and threw causeways across the morasses; and one of the most graphic passages in Tacitus represented the groan of the natives, to the effect that their very bodies and hands were worn out in draining the fens, and extending the clearings in the forests. This difficult tract of country was inhabited by the fierce tribe known as the Brigantes—the blue-shielded Brigantes, as the Roman poet called them, reported by Tacitus to be the most populous in the whole province. They were a thorn in the side of the Romans for more than a century. Their holding seemed to be Cumberland, Durham, Lancashire, and Yorkshire. It was over this territory that Agricola, following up the work of Cerealis, planted one fort after another.



Passing from military stations to civil settlements—towns, villages, and villas—Mr. Bruton said it had been supposed till recently that Aldborough was the farthest north of such a community, but recent work had revealed one at Corbridge. Towns existed beneath the soil and only needed excavating at Aldborough, Malton, and Ilkley, a village at Adel, near Leeds, and villas at Easingwold. Aldborough was probably a town before the Romans came, but it became Romanized, as the remains showed. A few houses were planned, but singularly little was known of the whole place. It was notable that in places the houses of Britain were extremely unlike the houses of Italy, being either arranged round a commodious courtyard or arranged as a long corridor with the rooms on one side of it.



The *Southend Standard* of August 11 contained a full account of the results of some interesting excavations made by Mr. E. B. Francis at Rayleigh Castle and Mount, Essex. Other recent newspaper articles of antiquarian interest have been an account of the remarkable collection of mediæval armour and weapons at the great Zeughaus, or Armoury, of Gratz, Austria, by Mr. James Baker, in the *Morning Post*, August 4; an account of prehistoric workshops discovered at Bridlington, in the *Hull Daily Mail*, August 1, by Mr. T. Sheppard; an account of the

unearthing of domestic buildings at Glastonbury Abbey, in the *Times*, July 13; and an illustrated article on the City of London "Mayoral Seal," which after 530 years use is about to be replaced by a replica, in the *City Press*, July 16.



Early in August many Roman and mediæval relics were found at Lincoln during excavations for the foundation of a new water-tower, close to the castle. Fragments of fifteenth-century pottery were found near the surface, with part of a stone coffin. At a lower level was much fragmentary Roman pottery, with pieces of bronze and some coins. Some of the pottery fragments are stamped with the potter's name. Most of the coins are of Claudius (A.D. 41-54), while some are of a much later date (Constantine). There was a small bronze of Valens (A.D. 364-378). Among the bronze objects are a decorated fibula (Aucissa type) without a pin, a soldier's helmet terminal, two rings, and some miscellaneous objects. A few bone and glass articles were also found. Most of the things are of first-century date. A section of Roman wall has also been laid bare.



Dr. Irving, vicar of Hockerill, and several local gentlemen have consented to act as a committee for the further exploration of the site above Maple Avenue, Bishops Stortford, where the skeleton of a prehistoric horse, now in the British Museum, was discovered in the excavation of a basin for a pond in May, 1909. In May last the pond was again drained and the bottom dug all over without finding anything that could be associated with a modern horse.



In a letter to the *Western Morning News* of August 17, Mr. Harry Hems, of Exeter, tells a strange story of vandalism in South Devon. Until quite recently a fifteenth-century wagon roof of carved oak spanned the small but well-proportioned nave of the out-of-the-way hamlet of Stockleigh English. This roof has been removed. "The new roof in pitch-pine, of scanty proportions," says Mr. Hems, "which now covers the nave, was completed last week by a local carpenter named Smale,

who, no doubt, has carried out his task to the best of his ability. I was informed on the spot that he had first been instructed to repair the existing old roof, but having reported it past patching up, he finally and most unfortunately received orders to remove it, and erect in its place an entirely new one of inferior wood. The matter of taking off the timbers that had stood for some five centuries proved a matter of no little difficulty. So firmly were they pinned together that great force had to be resorted to ere many of them could be parted the one from the other.

It seems the débris, several wagon-loads of it, was then sold at a ridiculously low price to Mr. W. J. Middleweek, of High Street, Crediton. I was assured at Stockleigh English the timbers were all so rotten that, had not they found the purchaser they did, there was no alternative left but to cut the lot up for firewood!

Later in the day I drove to Crediton, inspected the material itself now stored in Mr. Middleweek's premises, and am bound to say I never saw a sounder lot of old oak timber in my life! Here and there are evidences of "sap," which showed the existence of the ravages of worms, but nowhere else was any kind of rot to be seen. By far the greatest portion, massive beams and carved work alike, are as sound to the core as they were when the trees were first felled. . . . Amongst much else purchased by Mr. Middleweek from Stockleigh English's churchwarden, is a hundred feet or so of pierced cresting, well carved, decorative work, which evidently formed a most effective ornamentation to the main timbers in the roof. All this is a most excellent example of the best type of fifteenth-century West-country wood-carving. It is distressing to see how much of it has been ruthlessly broken into fragments during the process of removal from its original position." Comment on this astonishing story would be superfluous.



## On the Rise, Progress, and Decline of the Ceramic and Plastic Arts of the Ancient Greeks.

By R. COLTMAN CLEPHAN, F.S.A.

Illustrated from objects in the Author's Collection.

**T**HE plastic character of certain clayey earths and frits, combined with their adaptability for drying and hardening at a high temperature, recommended itself at an early period in the history of mankind for the purposes of pottery and the moulding of reliefs, figurines, and architectural ornaments; and the Greeks among all the nations of antiquity attained to the highest degree of excellence in such work.

The results of the excavations of Knossos, Phaestos, Tiryns, Mycenæ, Hissarlik, etc., combined with the discoveries made in Egypt, suggestive of chronological parallels with that country and these buried cities, have made it necessary wholly to recast the conclusions previously entertained as to the conditions, in point of culture, which prevailed in some of the Mediterranean countries up to a few centuries before the Classic era of Greek art and civilization; and it is now obvious that these all too hasty generalizations had been arrived at on totally insufficient grounds. The discoveries of Dr. Evans in Crete make it certain that that island was the centre of a great empire contemporaneously with the early portion of the eighteenth dynasty of Egypt. Knossos was then a dominant sea-power, having diplomatic and trading relations, not only with the mainland of Greece and the islands of the Ægean Sea, but with Italy, Syria, Asia Minor, Egypt, and the coasts of Africa and Spain; and there is some reason to think that its commerce may have extended even beyond the Pillars of Hercules.

Three pre-Hellenic periods of civilization, existing before the fall of Knossos, have been traced on the island by Dr. Evans; and they would seem to have been roughly coeval with those of the Ancient, Middle, and a portion of the time covered by the

New Egyptian Empire; dating respectively, according to the system of chronology here adopted, say, 5510-3787 B.C., 3787-1580 B.C., and 1580-1436 B.C., and possibly later, thus covering a span of about forty centuries. The identification of these periods with those of Egypt is mainly based on a comparison of pottery types and parallels. Some vases of the first Egyptian dynasty, found at Abydos, with a geometric ornamentation on a black polished ground, were classed as being of non-Egyptian provenance; and when Petrie visited Knossos, he saw and examined some vessels of Cretan origin, found there, which are practically identical with them.\* There is also evidence of commercial relations having existed between the two countries during the time covered by the next three Egyptian dynasties, in pottery found in the island. Dr. Evans found objects from Egypt of Middle Empire date, in the central court of Knossos; and the writer of these notes has some early scarabs in his possession, acquired in Egypt many years ago, incised with figures which were then described by Professor Sayce as being the work of foreigners from the Greek seas. The most important Cretan pottery of the second period is the *Komares* ware, with ornamentation in spirals, etc.; and this type runs into the third period.

It is clear that the final sack of Knossos did not take place before several reigns of the eighteenth dynasty of Egypt had run their course, for there are sculptures on the walls of the tomb of Rekhmara at Thebes—a personage who was minister to Tahutmes III., say 1470-1449 B.C., eighteenth dynasty,† and who died in the reign of his successor, Amen-hotep II.—which show that Knossos must have been still existing at that date. In these sculptures Rekhmara is seen standing, while a series of embassies from vassal States file before him, carrying tribute; and among them is a deputation of Cretans bearing *Komares* vases, with their characteristic ornamentation of spirals, etc.—*hydræ*;

\* *The Palaces of Knossos and their Builders*, Dr. Angelo Mosso.

† Eighteenth dynasty, 1580-1322 B.C., according to Petrie; while Brusch has it 1700-1400 B.C. There is thus a difference here between these two chronologists of something like a century.



and ingots of copper, a metal common in Crete at the period in question. These men are described in the inscription as "people from the islands of the sea"; they wear their hair long, and footgear of the fashion sculptured on the monuments at Knossos.

It is stated that the coalition of Mediterranean nations, actively engaged against Egypt, under Ramessu III., the Rhampsinitus of Herodotus, twentieth dynasty, was headed by Minoans\* or Mycenæans; though most likely the latter, for by, say, 1202-1171 B.C., when this Ramessu sat on the throne of Egypt, Knossos had almost certainly fallen. The story of the defeat of the confederacy, at the hands of the warlike Egyptian King, is sculptured on the walls of the palace-temple at Medeenet Haboo, Thebes.

The method here employed of approximating the dates of these remote pre-Hellenic civilizations is thus based on the chronology of Egypt, with which country there are distinct parallels in the objects found. It must, however, be remembered that chronology is no exact science, by reason of the arbitrary nature of its elements, and there is great uncertainty as to that of ancient Egypt, which goes so far back. Many writers in estimating that chronology are far too apt to cast an average of the results arrived at by the more recent chronologists combined with the systems of others, computed half a century or more ago, forgetting or ignoring the many discoveries made since these earlier authorities worked—new facts, so to speak, which tend to date the commencement of the first dynasty of history farther and farther back. Professor Petrie and other chronologists of our day now find themselves closely in accord with Manetho, an Egyptian priest of Sebennytus, who lived in the reign of Ptolemy Philadelphus, and the sadly mutilated copy of his list of dynasties and Kings forms the basis and framework of all modern systems. My conclusions are based on the results arrived at by Petrie,† which approximate to those of Manetho.

The Minoan civilization, that of Crete, did not entirely disappear with the final sack of Knossos, but was continued in those of

Mycenæ,\* Tiryns, and at Hissarlik, the reputed site of Troy,† in periods of well-marked culture, civilizations probably already existing when Knossos fell; and it is, perhaps, the later portion of these uncertain times that we find faintly reflected in the Homeric legend. Crete is the cradle of Greek art and civilization. The reliefs found in these and other buried cities of antiquity give promise of the rich maturity of genius to which the Greeks attained in the fifth and fourth centuries B.C., when their figure subjects became unique in grace, symmetry, and delicacy of outline. It is more than questionable, however, whether these ancient civilizations of the Mediterranean can properly be termed "Greek" at all, though the Greeks would seem to have greatly inherited their traditions and built on their foundation. The Classic type of Greek, that of Pheidias and Praxiteles, does not appear in sculpture, modelling, or painting, before the fifth century B.C.; and all the archaic figures up to that time picture quite another type, a race in features more like the Etruscans, as shown in the masks on the archaic sarcophagi from Cervetri, the ancient Cære, in the British Museum. That the Classic type is a real and not an ideal one is clear from an examination of the homely statuettes of Tanagra. Was it possibly a blend with some Northern race?

The Philistines are believed to be of Cretan origin, and would seem to a certain extent to have continued the Minoan culture. They seized part of Palestine, and held the coast for at least two centuries.

Many primitive designs have a common origin in weaving, basket-work, thongs, cords, and in the grainings of wood and stone. Those of prehistoric times are chiefly what are termed geometric, such as concentric circles, zigzags, checkers, and wave patterns, the last-named probably suggested by the waves of the sea. Some geometric designs are merely degenerations from representations of real objects in Nature, such as the

\* Mycenæ was the dominating city of the Peloponnesus (the Morea), and the name "Mycenæan" was given to the style of art prevailing over the territory under its influence.

† The siege of Troy is estimated to have taken place about 1183 B.C.—thus more than two centuries after the probable fall of Knossos.

\* Cretans; Evans calls them Minoans.

† *Researches in Sinai*, p. 175.

figures of crocodiles or lions, into mere flowing and conventional forms, and the process of transition is aptly illustrated in a comparison between hieroglyphic forms and the progressively more cursive degenerations in hieratic and demotic writing. Another good example of this may be followed in the various forms and degradations assumed in ornamentation by the cuttle-fish or octopus, which with the spreading tentacles gradually becomes conventionalized, almost beyond recognition. Primitive enrichment is painted on terra-cottas in dull black or brownish shades; later, in polychromic colouring, on a ground varying from white to a light red. Later still are representations in relief of animals, impressed in bands on the clay when wet, by rollers. In primitive decorative art the designs are rarely inspired solely for their beauty, for the influence of symbolism is seldom absent. Human figures appear but rarely, and when they are present they exhibit either a dull, blunt outline or are anatomically exaggerated in efforts after truth; while the forms of animals are rendered much more naturally. The sculptures are rudimentary, the vases both glazed and unglazed. The art of Tiryns and Mycenæ is distinctly European in character, while that of Hissarlik is naturally more tinged with Asiatic influence. D. 22, as classed in the catalogue, is an archaic *kylix* in the writer's possession, of a Hissarlik type, decorated with circles and a series of vertical lines, enclosing rosettes and checkers; painted in black and brownish shades on the terra-cotta ground, which bears traces of having been coated with yellow. In one of the enclosures is a row of four *fylfots* or *swastikas*.\* This is the earliest example of the *fylfot* the writer has met with. Height of *kylix*,  $5\frac{1}{2}$  inches.

The Phœnicians were a maritime race, acting rather as carriers and distributors than a people capable of much mechanical or art initiative; still, their metal-work, and more especially their glass-making, were of importance, though copied from the Egyptians. The influence of the Phœnicians in Mediterranean countries would seem to have followed on the sack of Knossos, when Crete ceased

\* Horned crosses, an ancient symbol believed to be the emblem of an early pre-Hellenic divinity.

to be a sea-power. For a time they were the willing vassals of Egypt, whose products they distributed over the then known world; but after the Pharaoh Psametik I., who kept a large army of Macedonians in his pay, had opened out Egypt to the Greeks, in about 670 B.C., and the Greek city of Naucratis had been built on the Nile, they were gradually supplanted by that people. The geographical position of Phœnicia subjected it to both Assyrian and Egyptian influences, of which the art forms found in Cyprus afford abundant evidence; and that the Phœnicians transmitted both to the early art of Greece is very discernible in archaic Greek figurines. Assyria established herself in Cyprus about 709 B.C. A description of a few representative examples of Phœnician Cypriot art in the writer's possession follow, viz.:

B. 1.—Curious vessel of red terra-cotta, in the form of a cow, dipped in a white slip. A filling-hole is at the mouth, and a handle at the back for hanging up by. Found on the ancient site of Salamis. Height,  $5\frac{1}{2}$  inches.

The horned cow in this instance symbolizes Astarte, whose prototype Hat-hor had also a cow for her emblem, as also had Hera later. Fantastic shapes of animals, fashioned as vases, were very common in Cyprus during the Phœnician period.

B. 2.—Phœnician duck-shaped vase. A Hissarlik type. A handle at the neck for pouring out, and a spout at the bill. Of light terra-cotta; the body painted in quarters, with crossed black lines, each quarter divided by a wave line, and the long neck ornamented with an annular design. This is the earliest form of geometric decoration, though anticipated long before in Egypt. Found at Idalium (Dali).

B. 4.—Terra-cotta figure of the Syro-Phœnician goddess Astarte, who was adopted for worship at Cyprus—Ishtar in Assyria, and Astoreth in Palestine. She is the great goddess, emblematic of fertility, queen of heaven and patroness of love and war, the moon-goddess; and the cow and dove were sacred to her. She is the immediate prototype of Aphrodite. It was from statuettes like this that the Greeks developed their figures in the round. The goddess wears an ancient form of *calathos*, part of which has been broken off, and perhaps a *himation*





FIG. 1.

over the shoulders, but is otherwise nude. This voluptuous figure, which is illustrated in Fig. 1, bears the impress of Assyrian influence. Found at Hawâra, Egypt; brought there, doubtless, by the Phœnicians. Height  $11\frac{3}{4}$  inches.

(To be continued.)

## Wilkins's "Art of Preaching," 1651: A Retrospective Review.

BY MICHAEL BARRINGTON.

"*Ecclesiastes*, or a Discourse concerning the Gift of Preaching As it falls under the Rules of Art. Shewing The most proper Rules and Directions, for Method, Invention, Books, Expression, whereby a Minister may be furnished with such abilities as may make him a Workman that needs not be ashamed. Very seasonable for these Times, wherein the Harvest is great, and the skilful Labourers but few. The Third Edition. By John Wilkins, D.D. [2 Cor. ii. 16: 'Who is sufficient for these things?']. London: Printed by T. R. and E. M. for Samuel Gellibrand, at the Ball in Paul's Churchyard, 1651." (133 pp., post 8vo.)

**I**F the making of books there is no end, and it is remarkable that even in the midst of the great Civil War, with all its attendant horrors and distractions, there were to be found inveterate scholars who not only continued calmly writing books, but who apparently could find readers ready to pay attention to their utterances. Wilkins's *Ecclesiastes*, which forms the subject of this paper, was first published in 1647, that eventful year in which Charles I.—having been, as Swift uncivilly expresses it, "sold by the cursed hellish Scots"—was practically a prisoner at Holmby House; when army and Parliament were by the ears, and Cromwell so embarrassed that he actually meditated taking service abroad and leaving his unruly followers to tire each other out with schemes for the misgovernment of England. That a discourse on preaching published at such a time should be so well received as within the subsequent four years to pass into a third edition, and should again be twice reprinted in Charles II.'s day, would seem either to denote exceptional merit in the work or great popularity in its subject. In this case there may be a third cause to account for its success, to wit, the "virtues and graces" of its author. It so happened that John Wilkins, D.D., Warden of Wadham (and afterwards Bishop of Chester), was one of those rare beings who—in spite of personal characteristics sufficiently remarkable, in spite of talents, ideas, and energies superior to and differing from those

of his brethren, in spite of frankness and sincerity not generally conducive to a peaceful life—"seldom gave offence," and, moreover, won and retained the affection and admiration of men of religious and political opinions opposite to his own. In 1656 he married Cromwell's sister, but was still admired and respected by the Royalists. A rigid Calvinist in theory, in practice he "dislik'd Vehemence," and was exceptionally temperate and dispassionate in an age of violent extremes. A devoted lover of letters, he none the less was tolerant and urbane towards the unlearned, so expressing his wisdom that it could be easily comprehensible to those of weaker understanding. "To make Men wiser and better . . . was his chief end in promoting Universal Knowledge. . . . His Conversation was profitable and pleasant, and his discourse was commonly of Useful Things, without occasioning Trouble or Weariness to those that conversed with him."\* This being so, he was peculiarly well-fitted to instruct his fellow clergy in the difficult and much-to-be-desired art of pulpit-eloquence.

Even in his rôle of mentor he is free from any sign of pompous patronage such as might reasonably be expected from an erudite divine. His treatise on preaching, he modestly says, can scarcely avoid being defective; "but it is easie for anyone to alter or adde, as his own better experience shall direct."† So conciliatory a preface might well disarm even the most carking critic. In point of fact the apology is superfluous—or seems so to the mere layman—for into this little volume, which could be carried in the pocket, Wilkins has compressed the contents of a whole library of theological instruction; and, with the aid of an excellent index, the young student may take a short cut to knowledge under the guidance of an experienced director. "The Latine or Greek Tracts of the ancient Fathers and other eminent Writers" are "reduced under several heads, in Bolduanus, Draudius, Molanus, etc., by whose direction it is easie to find the chief Authors or Discourses in those languages upon any particular subject.

\* "Account of Wilkins's Life and Works," prefixed to the collected edition of his works, 1708.

† Preface to the third edition, 1651.

The like is here endeavoured for our English Treatises;" and "those Commentators who are esteemed most judicious and useful" have an asterisk placed beside their august names. Wilkins also gives a list of his predecessors who have written on the art of preaching, and a short bibliography of Scripture philosophy, topography and chronology; under which latter head it is interesting to see "Sr Walter Raleigh's History," a work almost as much admired by Cromwell (Wilkins's formidable brother-in-law) as by the gallant Cavalier Montrose. To follow the bibliography would lead us too far afield, and it must suffice to learn what, in Wilkins's eyes, were the desirable qualifications for a successful preacher. "There is nothing," he says, "of greater consequence for the advancement of Learning than to find out . . . the shortest way of knowing and teaching things in every profession." Amongst all other callings "Preaching, being in many respects one of the most weighty and solemn," must have its "Rules and Canons." Besides all such academic preparations as the study of languages, sciences, and divinity, there is (he points out) a particular art in preaching, "to which if Ministers did more seriously apply themselves it w<sup>d</sup> extreemly facilitate that service, making it more easie to us and more profitable to others." (Wilkins's example tallied with his precept, and his sermons, be it remembered, were sufficiently admired to be collected after his death, and published by his lifelong friend Archbishop Tillotson.)

The two requisite qualifications for a preacher are, "right understanding of sound doctrine, and an ability to propound, confirm, and apply it to the edification of others. And the first may be without the other. As a man may be a good Lawyer, and yet not a good Pleader, so he may be a good Divine and yet not a good Preacher." Unfortunately, a clergyman seldom realizes the need for special training; and "it hath been the usual course at the University to venture upon this calling in an abrupt and overhasty manner. When Schollars have passed over their philosophical studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit without any further enquiry, as if the Gift of Preaching and sacred Oratory were not a

distinct Art of itself." In any other calling such foolhardy temerity would be counted "a preposterous course." What would be said if a man should take upon himself to be an orator because he was a mere logician, or if he should practise as a physician because he had acquired some knowledge of philosophy? For pulpit eloquence, both "spiritual and artificial," abilities are requisite, the former to be obtained by "prayer, a humble heart, and a holy life," and the latter by patient industry and application. Method, matter, and expression, each must be given its due share of attention. Method is "as a chain" to bind the discourse together, and "an unmethodical discourse (though the material of it may be precious) is but as a heap, full of confusion and deformity;" whereas by the aid of method and selection a sermon may be "as a Fabrick . . . excellent both for beauty and use." To teach clearly, convince strongly, persuade powerfully, these, says Wilkins, should be the objects of every preacher, and to this end his phraseology must be "plain, full, wholesome, and affectionate," free alike from "flaunting affected eloquence" and "scholastic harshness."

The first duty of a preacher is to be intelligible; for "to deliver things in a crude confused manner, without digesting them by previous meditation, will nauseate the hearers, and is as improper for the edification of the minde as raw meat is for the nourishment of the body." As to the vexed question of style, he brushes scornfully aside the orator who thinks to achieve his end merely by polishing and amending "words and phrases" rather than by disciplining his intelligence. Lucidity of style is the natural outcome of lucidity of mind, and "the more clearly we understand anything ourselves the more easily we can expound it to others." Tautology, tediousness, and "puerile-worded Rhetorick" are faults of style which denote mental poverty or lack of balance and proportion. "Obscurity in the discourse is an argument of ignorance in the minde. The greatest learning is to be seen in the greatest plainness."

One speculates as to what Wilkins must have thought of the cryptic utterances of some of his most eminent contemporaries,

notably John Donne, the Browning of Carolean days. Not that Wilkins was lacking in imaginative subtlety; but instead of "darkening" his discourse with wilful obscurities, it was his habit to express even his most startling ideas in simplest language.

With

"the prophetic soul

Of the wide world dreaming on things to come,"

he believed it possible to construct vehicles which would move without horses, ships which could dive under the sea, and mechanical contrivances by which men might effect a passage through the air. His suggestions, however, were of very various values; combined with a robust common sense and acute powers of reasoning there was a vein of *nerve* in his character, and his prophetic flights of fancy have not all been borne out by the achievements of posterity. He hovered round the idea of perpetual motion; he suggested there might be a "habitable world in the Moon," and wrote "a Discourse concerning the probability of a passage thither"; he lamented the diversity of tongues, and strove to invent a universal language. He conversed with necromancers and other ungodly folk, and—as his biographer gently expresses it—"treated sometimes on Matters that did not properly belong to his Profession." But both during the Commonwealth and after the Restoration, "his Natural Endowments" and "indefatigable Study" won him many admirers and friends. Even "Gibby" Burnet—that arch scandalmonger of a scandal-loving age—describes him as one who "had a delight in doing good, . . . the wisest clergyman I ever knew." This being so, we need not grudge time spent in reading his discourse on preaching—a field (as he says) "wherein the Harvest is great and the skilful labourers but few." That he won for himself a place among that honourable minority, contemporary opinion bears emphatic witness. "In Divinity, which was his main business, he excelled, and was a very able Critick; his Talent of Preaching was admirable. . . . In his writings he was Judicious and plain," and "whatever subject he undertook" he always made it "easier for those that came after him."

His last illness, says his biographer, was brought on by over-work, but "in the height of his Pains," and face to face with Death, he maintained the same serenity of temper which had enabled him to steer his barque so skilfully past all the whirlpools and cross-currents of a long and busy life. He died in the house of his friend Dr. Tillotson (the future Archbishop) and was buried on December 12, 1672, "under the north Wall of the chancel" in the Church of St. Lawrence Jewry, where he had formerly been Minister. "And thus," concludes his biographer, "he ended his days with Constancy of Mind, Contempt of the World, and cheerful Hopes of a Blessed Eternity." *Requiescat in pace.*



### King Ethelbert's Fatal Courtship.

By P. WALTON HARRISON.

**T**HE historic and picturesque Ethelbert Gate is familiar to everyone who knows Norwich Cathedral and its beautiful precincts. It was built by the citizens of Norwich as a partial atonement for a destructive, but not altogether unprovoked, attack on the priory, involving the demolition of the Church of St. Ethelbert. The church was one of the oldest ecclesiastical edifices then existing in the city. The chamber over the arch was used as a chapel for some time after the church of that name had been destroyed during the riots. The style of architecture may be described as early Decorated. Its elevation is divided into three stories, in the lowest of which is the gateway, with flat buttresses on each side carried up the height of two stories and enriched with pedimented niches in both stages. The west front has a modern pediment of stone tracery inlaid with flint. Beneath is a series of blank niches, four of which are pierced by windows, whilst the centre one contains a statue. In the spandrels of the arch are figures in bas-relief. The east front consists of stone tracery and flint with painted windows. It was dedicated to

Ethelbert, King of East Anglia, the circumstances of whose death alone appear to have saved his name from the oblivion into which those of some of his predecessors have fallen, and to have gained for him the distinction of canonization by the Anglo-Saxon Church.

But there is a literary interest associated with the story of the slaying of Ethelbert in the striking similarity between many of the details of the version of the crime given by one of the chroniclers and several incidents introduced by Shakespeare into the murder of Duncan in his tragedy "Macbeth." This similarity suggests that Shakespeare borrowed some of the materials for his tragedy from the story of Ethelbert's murder.

Cyningsfiord, or the King's fiord, from its favourable position upon the banks of the navigable winding Wensum, was the principal town of the East Angles. Behind the river-side settlement of timber-built houses lay the lands of the royal burgh encompassed with two formidable semicircular earthworks, their horns terminating by the steep hill on which stood the royal stronghold itself—a defensible spot, to which the Cyningsfiord folk could retire if ever they were hard pressed by an enemy coming up the river. Just outside the earthworks of the burgh, and at the northern extremity of Cyningsfiord, stood the ancient hall or palace of the Kings of East Anglia. The time had not yet come for the founding of north-wic and west-wic. What but the tradition that martyred King Ethelbert had been a frequent resident at the palace at Cyningsfiord could have led to the erection of the chapel dedicated to him so near to its site? Nay, is it not possible that because it was from his Court at Cyningsfiord the King set out on his fatal courtship that the chapel was raised upon that particular spot?

A brief statement of a few historical facts will explain how it was that Ethelbert took a long journey to obtain a wife, only to find a grave. For nearly 150 years East Anglia had lost its position as an independent kingdom. To use a modern phrase, it was under the "protectorate" of Mercia—a central State, which had grown at the expense of its neighbours, north, south, east, and west, till it threatened, under Offa, to



acquire an ascendancy over them all. Offa, who commenced to rule Mercia in 758, was an able but unscrupulous monarch who conquered some land beyond the Severn, made the famous rampart called "Offa's Dyke," from the mouth of the Wye to the mouth of the Dee, and was a friend and ally of the German Emperor Charlemagne. Indeed, his political influence was far-reaching. He obtained from the Emperor a promise that English pilgrims and merchants travelling through his dominions should have protection, and when, on the failure of negotiations for marriages between their children, this promise was disregarded and French ports were closed to English traders, he retaliated by ordering the shutting of English ports against French merchants. By marrying one daughter, Eadburgh, in 787, to Beorhtric, King of the West Saxons, Offa was able to assert his complete ascendancy in Southern England; and he appears to have entertained the idea of marrying another daughter, the Princess Ethelthrit, to King Ethelbert, perhaps that he might have more direct power over East Anglia.

A young vassal King like Ethelbert would naturally be flattered at the prospect of an alliance with the daughter of the powerful Offa, his suzerain. He would not suppose that such a proposal was intended to facilitate any deep-laid design to bring his people under thorough subjection to Mercia. His heart beating with hope, and his imagination weaving pictures of future bliss, King Ethelbert, it may be conjectured, rode away from Cyningsfiord with the best wishes of his people. Some of the older folk may have doubted the policy of the young, inexperienced, trusting King putting himself within the power of Offa. Ethelbert's mother is said to have had misgivings.

It may have been that Ethelbert interpreted his mother's opposition rather as a disinclination on her part to have her influence weakened by a daughter-in-law, and so he went his way to his fatal courtship.

What period of the year King Ethelbert set out is not recorded; doubtless it was spring or summer, when the journey over heath and pasture-land, through wood and thicket, by devious bridle paths, now passing by some sequestered township, and now

stopping to refresh and rest at the home-  
stead of some worthy baron, was delightfully pleasant, though long and wearisome. For it was far from Cyningsfiord to the interior of Mercia, to the Court of Offa, held perhaps at Medehampstede or Cirencester. Ethelbert was accompanied, as became a king, with a goodly retinue, his companions, men of thane rank, who would show in fair and open encounter that they could fight or die for their King, the head of their race.

A courteous and hospitable welcome was given at Offa's Court to the East Angle King and his retinue. Offa, on learning the cause of his arrival, entertained him in his palace with the greatest honour, and exhibited all possible courtesy as well as to the King himself as to his companions. Perhaps he had been told by his Queen so to comport himself, just as Lady Macbeth thus instructed her hesitating lord:

"To beguile the time,  
Look like the time; bear welcome in your eye,  
Your hand, your tongue; look like the innocent  
flower,  
But be the serpent under 't. He that's coming  
Must be provided for: and you shall put  
This night's great business into my dispatch;  
Which shall to all our nights and days to come  
Give solely sovereign sway and masterdom."

At any rate some such advice was soon given by his Queen to Offa when he sought her advice on the proposed matrimonial alliance. "Lo!" said she, "God has this day delivered into your hands your enemy, whose kingdom you have so long desired. If, therefore, you secretly put him to death his kingdom will pass to you and your successors for ever." Thus Offa had long coveted East Anglia, but, like Macbeth, he was disinclined to obtain what he desired by the worst of crimes:

"He's here in double trust:  
First, as I am his kinsman and his subject,  
Strong both against the deed; then as his host,  
Who should against his murderer shut the door,  
Not bear the knife myself."

The King, says the Chronicler, was exceedingly disturbed in mind at the counsel of the Queen, and indignantly rebuked her. He replied: "Thou hast spoken as one of the foolish women. Far from me be such a detestable crime, which would disgrace



myself and my successors." And having so said, he left her in great anger.

How similar in sentiment is Macbeth's expostulation with Lady Macbeth:

"We will proceed no further in this business;  
He hath honour'd me of late, and I have bought  
Golden opinions from all sorts of people,  
Which would be worn now in their newest gloss,  
Not cast aside so soon."

But the poison worked in Offa as it did in Macbeth. By degrees he recovered from his agitation. "Both Kings sat down to table, and after a repast of royal dainties they spent the whole day in music and dancing."

And what of the fair Ethelthrith, the lady whom Ethelbert had come to woo? She is said to have been favourably impressed with the young King of East Anglia, who, it may be assumed, was handsome as well as amiable, and, doubtless, skilled in the various accomplishments of the age.

But "the wicked Queen, still adhering to her foul purpose, treacherously ordered a chamber to be adorned with sumptuous furniture fit for a king, in which Ethelbert might sleep at night. Near the King's bed she caused a seat to be prepared magnificently decked and surrounded with curtains; and underneath the wicked woman caused a deep pit to be dug wherewith to effect her wicked purpose." Here again, as in Macbeth, the scene of the crime is laid in the King's chamber, which was one of a series of single-storied apartments adjoining the great hall, and below which such a pit as is described could readily be dug. "When King Ethelbert wished to retire to rest after a day spent in joy, he was conducted into the aforesaid chamber, and sitting down in the seat that has been mentioned, he was suddenly precipitated, together with the seat, into the bottom of the pit, where he was stifled by the executioners placed there by the Queen, for as soon as King Ethelbert had fallen into the pit the base traitors threw on him pillows, and garments, and curtains, that his cries might not be heard. And so this King and martyr," adds the Chronicler, "thus innocently murdered, received the crown of life which God hath promised to those that love Him."

Macbeth says of Duncan:

"His virtues  
Will plead like angels, trumpet-tongued, against  
The deep damnation of his taking off;  
And pity, like a naked new-born babe,  
Striding the blast, or heaven's cherubim, horsed  
Upon the sightless couriers of the air,  
Shall blow the horrid deed in every eye."

"As soon as the detestable act of the wicked Queen had been told to the companions of the murdered King, they withdrew from the Court before it was light, fearing lest they should experience the like fate." What says Malcolm, the son of the murdered Duncan, to his brother Donalbain, on being told of their father's murder?

"To horse;  
And let us not be dainty of leave-taking,  
But shift away; there's warrant in that theft  
Which steals itself, when there's no mercy left."

Then the Chronicler tells of the great grief of Offa when hearing "the certainty of the crime," and of his shutting himself up and tasting no food for three days. Offa's grief and torture of mind are reflected in Macbeth, who says:

"... better be with the dead,  
Whom we, to gain our peace, have sent to peace,  
Than on the torture of the mind to be  
In restless ecstasy."

The parallel between the story of Offa and that of Macbeth may be carried farther. Ethelbert removed out of the way, Offa sent out a great expedition to the Kingdom of the East Angles, which he added to his dominions. Macbeth, too, waded his way through blood to gain a crown. But in each case there came a day of retribution for those who planned, carried out, or profited by the crime. The wicked Quendritha, "three months after the deed which has branded her, was thrown by robbers into her own well. Offa himself was seized by the hand of death only a few years after the murder of Ethelbert, which had called down upon him the execration of Europe." In the same year his daughter Elfled lost father, brother, and husband. Eadburgh, another daughter who poisoned her husband, Beorhtric, King of Wessex, "after various wanderings, died a beggar in the city of Pavia." The Princess Ethelthrith alone of

the family of Offa mourned the tragic fate of Ethelbert, her affianced husband; she "ended her days in solitude and sorrow in the Abbey of Crowland." So the race of Offa disappeared from the land, and when opportunity arose the East Angles co-operated with the West Saxons, helped to overthrow Mercia, and to make Ecgbert of Wessex King of the English. Ethelbert's body, "ignominiously buried in a place unknown to all," was subsequently "found by the faithful and conveyed to the City of Hereford, where it now graces the episcopal see." Miracles were reported to be wrought at his shrine; while consecrated earth refused to hold the bones of Offa, his murderer, who had been buried in a chapel near Bedford, for they were washed out of the grave by the sweeping floods of the Ouse.



### Misericords.\*

**I**N the series of Church Art Handbooks, to which belong Mr. Francis Bond's already published excellent books on *Screens and Galleries*, and *Fonts and Font-Covers*, the Oxford University Press are issuing four volumes on "Wood Carvings in English Churches," of which the first, dealing with Misericords, is that now before us. As the reviewer surveys this handsome book, with its predecessors and the titles of its announced successors, he can hardly help a strong feeling of surprise that so systematic a series of ecclesiastical handbooks was not undertaken long ago. It is an excellent thing, however, that the enterprise should have fallen into the hands of the Oxford Press, and that the preparation of the various volumes should have been committed to such tried and skilled hands.

With regard to the book before us, Mr. Bond has not suffered from lack of materials. The brief bibliography, which does not profess to be complete, is sufficient to show that

the literary materials, though plentiful, are widely scattered. The best attempt hitherto made in the direction of general treatment of the subject has been the attractive work on *Choir Stalls and Their Carvings*, by Miss Emma Phipson, issued in 1896. But Mr. Bond's book is really the first attempt to deal comprehensively with the great variety of carvings on misericords. It is, naturally, far from complete—indeed, a work on the subject which was anything like complete in its treatment of misericords at home and abroad would need not one but several volumes to do it justice.

The two chief heads under which the carvings naturally fall to be considered are—(1) as representations of mediæval ideas about birds, beasts, and fishes; and (2) as representations or reflections or illustrations of the everyday life and thought of the common people. As regards the first head, Mr. Bond, who has necessarily been obliged to condense greatly—for the subject of ecclesiastical zoology is extraordinarily wide—shows briefly how mediæval ideas of animated nature were drawn from the sources of the classical and Eastern mythologies, and especially from the numerous mediæval versions of the *Physiologus*—the book about some fifty moral beasts, which dates from at least the fifth century, and was itself founded chiefly on Pliny's *Natural History*. No books were more popular in the Middle Ages than the bestiaries. "Everybody," as Mr. Bond well says, "knew the moral beasts; and a representation of one of them on a capital or a bench end, a reference to another in a sermon or a song, was caught up at once and relished by man, woman, and child. That is why mediæval architecture, especially in the eleventh and twelfth centuries, teems with zoological sculpture, to us usually a mystery, and sometimes an offence, but once a lesson understood and appreciated of all the common people."

Very curious some of these "moral beasts" are—the human-headed Limerick, the two-legged dragon (known as the "wyvern"), the griffin, and other composite monsters; as well as the remora—most remarkable of fishes—the salamander, and other strange creatures. With regard to actual beasts—lions, elephants, and so forth—it is remarkable how vigorous,

\* *Misericords*. By Francis Bond. Illustrated by 241 photographs and drawings. London: Henry Frowde, 1910. Demy 8vo., pp. xix, 237. Price 7s. 6d. net. We owe the use of the illustrative blocks to the publisher's courtesy.

and on the whole how correct, the carving sometimes is of animals which the carver had few or no opportunities of seeing in life. There are some quaint representations of elephants: one, at St. Katherine's-in-the-

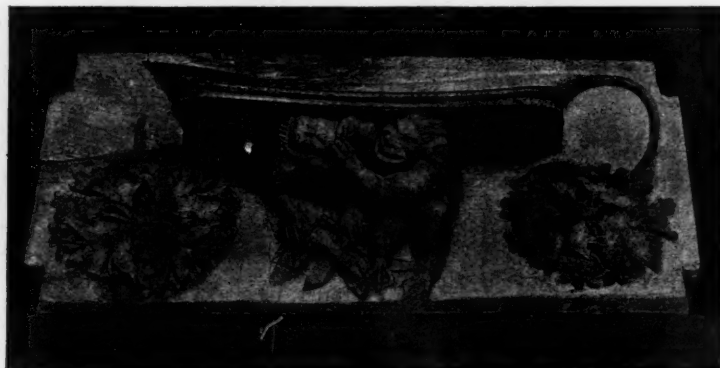
according to Matthew Paris, an elephant was first seen in England in 1255, Mr. Bond suggests that the Exeter carving may date from the third quarter of the thirteenth century.



ELEPHANT: EXETER CATHEDRAL.

Tower, has a hog's head with a bear's muzzle, and a telescopic trunk issuing instead of a tongue from the middle of his mouth; but, on the other hand, there is one on a misericord at Exeter Cathedral, shown in the

But by far the most interesting of the misericords are those which come under the second main head, which illustrate and reflect so many sides and aspects of the social life and thought of the Middle Ages. The



DENTIST: ELY CATHEDRAL.

illustration above, which, although the earliest example in wood-carving, makes a remarkable approach to correctness. Apart from the tusks turning up instead of down, and the legs having hocks instead of knees, the representation is wonderfully life-like. As,

various chapters which deal with the subdivisions of this subject occupy the greater part of the volume. In the wonderful series of carvings here discussed and abundantly illustrated, so honestly done, and so full of frank satire and broad humour, we see re-

flected the daily labour of the farm, the occupations and the amusements of the peasants, and their views, moreover, of doctor and dentist, of preaching friar and jousting knight, as well as of a hundred and one other persons and things that affected

seasons of the year. These are all well worth careful study; they are often humorous, and always revealing. February, for instance, is often illustrated by the figure of a man who sits comfortably at home, out of the cold of one of the coldest months of the



FEBRUARY: RIPPLE, GLOUCESTER.

directly or indirectly either their individual or communal life. The mediæval carver seems to have taken the measure of the mediæval doctor, for the latter is often represented as an ape. The dentist sometimes fared worse. In the amusing carving

year (February then included the first half of the present March). In the amusing example from Ripple, Gloucester, reproduced above, husband and wife sit over the fire. The poor man, having apparently a bad cold in the head, has his neck and head



HUSBAND WHEELING WIFE: BEVERLEY MINSTER.

reproduced above he is represented as the devil himself!

Particularly interesting are Mr. Bond's notes on a series of carvings illustrating occupations (chiefly rural), both domestic and outdoor, appropriate to the months and

muffled up, and wears thick woollen gloves, thumbbed, but fingerless. The dame spins, while on the back of her chair sits puss, washing her paws. The symbolism for the spring and summer months—ploughing and sowing, pruning and flower-gathering (the



"ganging days" of Rogationtide), milking, hawking, timber-felling, haymaking, corn-harvesting, and so on—is delightfully natural.

It is noteworthy how many examples there are which represent vintage scenes in connection with the fall of the year. Mr. Bond remarks (p. 124) that "it is possible that all these representations of the vintage are but survivals from Italian sources; on the other hand, vineyards were certainly common in England in the Middle Ages." Most certainly they were. We should doubt very much whether carvings of this kind owe anything at all to Italian sources. There is abundant evidence to show that viticulture was long practised in many parts of Southern and Western England. The place-names still surviving which have reference to the growth and cultivation of the vine are so numerous that, even without the ample evidence of monastic and other records, it is quite certain that wine-growing on a very considerable scale was for centuries a recognized rural industry. The misericord carvers would consequently represent it as naturally and directly as any of the other occupations or amusements with which they were familiar.

Besides the two main divisions of subject to which we have referred, there are, of course, other groups of carvings. Some represent Bible subjects; others broadly convey what are intended as moral lessons; others illustrate popular proverbs, nursery rhymes and everyday saws; and yet others are heraldic in subject, or simply imitate foliage and similar objects. One of the most amusing of the minor groups is that which portrays in various absurd ways the idea of a topsy-turvy world. Inversion was an easy process, and to minds which loved wit that was direct and obvious, and was the more appreciated the more familiar it became, its attractions were very great. Some misericords show a man riding with his face to the horse's tail; in others the cart precedes the horse. To represent the husband doing the housework while the wife sits idly by, or pulls his ear, or otherwise forcibly takes the upper hand, was a joke which never palled. In the example from Beverley Minster, shown above, the poor man wheels his wife in a barrow (minus one handle and half a wheel), while she

encourages him to renewed effort by pulling his ear. This was clearly a popular scene; it is found also on misericords at Ripon, Durham Castle Chapel, and Hoogstraeten, Belgium.

But our space is exhausted. Brief chapters on the use of misericords and the meaning of the name, on seat-designing, on criteria of date (a chapter to be carefully consulted by all who study or write on specimens not here dealt with), with a chronological list of misericords, an index to places and illustrations, and a subject-index, complete a volume which, within its limits, is authoritative, and at the same time a delightful and instructive picture-book. It is, moreover, decidedly cheap.



### Ambidexterity and Primitive Man.

BY THE REV. H. J. D. ASTLEY, M.A., LITT.D.

(Concluded from p. 300.)



IT is a very curious and interesting fact to notice that this capacity for art which distinguished Palæolithic man was utterly lost by Neolithic man, and had to be laboriously rediscovered throughout the Bronze Age and the Mycenæan period. This is the more remarkable in that, though both were savages, the former was of a really far more savage type than the latter. This is proved not only by the greater rudeness of his weapons and implements, but by the fact of his associates in the animal world. For example, "The list of the Cresswell fauna enables us to picture the wonderful animal life of the time. There can be no doubt that at an age when the physical features of the country were very much as they are now, the elephant and the rhinoceros frequented the woods, the bison and the elk ranged over the plains, the reindeer trooped over the hills, and the wild boar wallowed in the marshes. But not unmolested; for the lion and the bear, the leopard and the wolf, were lying in wait, and the hyenas gathered in

packs to feast on the wounded or the decrepit. And, strangest of all, the sabretoothed beast, the creature lithe as a tiger, strong as a bear, the *Machairodus*, perhaps the most terrible of all savage beasts, made the land echo with his fierce roar.

"Amid all was one creature more powerful than all, who was to conquer all and outlast all—man. Whence he came we do not know, but that he was there we know certainly; and we know with tolerable certainty something of his social surroundings. He was ignorant of metal. His only weapons were of stone or bone, and were of the rudest description. No trace of any domestic animals exists. And the bones of the wonderful Pleistocene animals have been split up by him to extract the marrow, and used by him as the material of the lance-point and the needle. Herein lies the distinction between Palæolithic and Neolithic man. The former is a savage armed with stone amidst an extinct and departed fauna; the latter is a savage armed with stone amidst cattle and sheep and swine, which we have inherited, and which flourish in our day" (Rook Pennington's *Barrows and Bone Caves of Derbyshire*, pp. 98-100).

It is certainly therefore a most remarkable circumstance that the power of depicting in a vivid and life-like manner some at any rate of the animals amongst which he lived should have sprung full grown from the brain of Palæolithic man, like Athena from the brain of Zeus, notwithstanding the strenuous struggle for existence amid which his days must have been passed.

Palæolithic man, then, has left behind him drawings of the animals with which he was familiar, and of himself, which are full of life and spirit, and indeed are in the most accurate sense real works of art, like the early dynastic art of Egypt, differing in this respect most markedly from the childish and grotesque drawings of his Neolithic successors, or the wooden and conventionalized products of the later Egyptian and Mycenaean art. Take, for example, his drawing of the Mammoth, from the cave of La Madeleine, or the reindeer from the grotto of Thayngen, Schaffhausen, etc. Now here comes in a curious point, and one which *donne furieusement à penser*. The former of

these is drawn from left to right, the latter from right to left. The possible significance of this will appear in a moment.

In another drawing from the grotto of La Madeleine in the Dordogne there is the representation of two horses' heads, the earliest portrait of a man, and an elongated creature, which is most probably a serpent. The horses' heads look to the left, the man to the right; he is represented as perfectly nude, and in his right hand he poises a spear. To this I call attention. The only example of the art of Palæolithic man which has been found in England is a drawing of a horse's head and fore-part on a piece of rib from the Robin Hood Cave in Derbyshire. It is an "unmistakable Pleistocene horse, a horse with a longish neck and a heavy donkey-like head, a horse which the French cave-men have sketched more than once with their usual fidelity" (*Ancient Stone Implements of Great Britain*, p. 524). In this case the horse looks to the right. Now a modern artist, using his right hand, would spontaneously, and as a matter of course, draw a profile looking to the left, just as we write from left to right, while a man using his left hand would as naturally draw a profile looking to the right. We conclude, therefore, that the Palæolithic artist, drawing as he does with equal facility from both sides, was an ambidexter, and that his work is the product of both hands, each of them employed indifferently and with equal ease according to the object he wished to portray. But now mark that the nude figure of our Palæolithic man, beautifully and indeed anatomically drawn, bears his spear or throwing-stick in his right hand. In this, I think, we have a clue to the beginnings of the predominance of this member, which, in the course of ages, has produced such disastrous consequences for the left. It was as a warrior and a hunter that man first began to give pre-eminence to the right hand, and this for a twofold reason: (1) as a matter of convenience, for if the javelin were thrown or the spear advanced with the right hand, the left was free for other purposes; and (2) for greater safety in the field, for primitive man, hearing his heart beat on the left side, and thinking it therefore to be in that part of his body, and realizing instinc-

tively that it was at any rate a vital organ, which he needed to protect with special care, covered it with his shield, and so guarded, entered on the fight or the hunt with his right hand for the offensive, and his left hand for the defence.\*

Thus the right hand became more and more the active partner, and the left hand the passive one in the economy of the body. And this continuing from age to age led to its employment as the active agent in agriculture and the arts, until the state of things arose with which we are familiar. This employment of the right hand in certain work, needing the putting forth of greater muscular power than was required, for the left hand acted on the left lobe of the brain, from which it was ruled, and thus conduced to the greater pressure of blood on that side, and this again reacted on the instinctive use of the right hand, until in the present day the majority of mankind are naturally right-handed, and the pressure of blood is found to be greater on the left lobe of the brain than on the right. However, the victory was not won all at once.

Leaving behind us these hypotheses, derived from Palæolithic art, which, however plausible or even probable, may yet be deemed somewhat fanciful, we find definite and tangible evidences that Neolithic man was still to a large extent ambidextrous.

The majority of observers have not, indeed, noticed this. Neolithic man, as a matter of course, used hafted implements and weapons, and consequently it is almost impossible to say from their shape or tooling whether they were intended for use by the right or left hand, or by both indifferently.

But where observation has been keen and close, evidences of ambidexterity have been discovered. For example, a most interesting book was published some few years ago, in which two trained observers described the results of their investigation of a small corner

\* Among the Bantu races of Central Africa the right hand is called the "eating" or "throwing"—sometimes the "great" or "male"—hand. The left is sometimes called the "female" hand. Since this article was first written, Dr. George M. Gould in the *Popular Science Monthly*, August, 1904, advanced the same theory to account for the predominance of the right hand as is here put forward; but the idea is quite original on my part.

of the field of research. The book is entitled *Neolithic Man in North-East Surrey*, by W. Johnson and W. Wright, and this is what they say on the subject of ambidexterity as displayed by the flints which they have found. "Whether we select the Neolithic or the Bronze Age we shall find that husbandry carried with it the related business of milling and baking, hence the occurrence in the Surrey corner of pounders and meal-crushers, the forerunners of the quern. Hence also the discovery of 'pot-boilers.'" These are "flints roughly spherical in shape, varying from 1 inch to 3 inches in diameter, and having a surface covered with cracks. A 'pot-boiler' was perhaps part of a heating layer for baking, and was besides the prototype of the asbestos of the modern fire-place." But this is a digression.

To continue. "The manner in which the flint-pounders are flaked shows that some were fitted for use in the right hand, and others for the left. As the same property is possessed by awls and borers we conclude that these priscan people were ambidextrous."\* And again further on in the work they recur to this point saying: "We might also refer to some interesting points not always noticed by collectors. The old and difficult question whether early man was right-handed or left-handed or ambidextrous might, we are sometimes bold enough to think, be answered by a systematic comparison of a large number of hand-tools. From the shape of certain knives, scrapers, and hammer-stones in our possession, and the situation of the secondary workings, the implements appear to have been adapted for use in the left hand."

Such, then, is the state of the evidence as determined up to the present. It does not seem to amount to much, perhaps, at first sight. But, after all, having regard to the fact that what is true of one or two localities would probably be found to be true of others, if the implements intended for a hand-grip were carefully examined with this particular object in view, and having regard also to the data furnished by natural history, it is sufficient.

\* In my collection I have a pounder found in North-West Norfolk, most admirably adapted for left-hand use.

Subsidiary evidence that man continued ambidextrous down almost to the historic period may be found in the facts connected with writing. I will not lay any stress on the circumstance that the Greeks and Latins both wrote originally from right to left, as is evidenced by the oldest Attic inscription from a Dipylon vase probably of the eighth century B.C., a Cyprian inscription from Curium of the fourth century B.C., and a gold fibula from Praeneste with an early Latin inscription,\* nor on the fact that the Semitic races all write from right to left, as being any proof that they originally wrote with the left hand in preference to the right, though this would be the most natural thing to suppose, bearing in mind the argument already employed in regard to the Palæolithic drawings, and I am strongly inclined to believe that this was the case myself.

But what are we to say about that very curious style of writing which is found in early Greek and Roman inscriptions, and which is known as "Boustrophēdon," because it resembles the ploughing of a field up and down by oxen?

I am very much of the opinion that in that curious style we have evidence that these peoples did their writing alternately with each hand, and that they were in the fullest sense of the term ambidextrous. This becomes the more probable when we notice that the letters written from right to left take the form which they naturally would do if written with the left hand, and face the opposite way to those written by the right hand. See e.g., the Sigæan inscription in the Arundel marbles at the British Museum for the Greek; and for the Roman, the interesting inscription discovered in the Forum Romanum under the *Niger Lapis* or black stone of Romulus. It is the oldest Latin inscription remaining, and has to do with a sacrificial law of Numa (*Journal of the British Archaeological Association*, vol. lvi., pp. 375-377).

Thus we have descended the stream of

\* *Encyclopædia Britannica*, vol. xxxiii., p. 892. An inscription written from right to left has also been found at Verona, in Italy, and is given in Stokes' *Urkehtischer Sprachschatz*, No. 3. Of this Mr. Nicholson, Bodley's librarian, says: "The inscription is written from right to left, and is consequently very early" (*Celtic Researches*, 1904, p. 144).

time to the dawn of history, and have found evidence sufficient for our purpose that the dominion of the right hand is a usurped one, and that originally and for a long period man was an ambidextrous being.

In the earliest age both hands were equally made use of, and for the same purposes. As the Palæolithic Age proceeded, we find man still ambidextrous, but beginning to use the right hand in preference for purposes of offence. In the Neolithic Age he still employed both hands impartially or nearly so in the use of pounders and hammers, knives, scrapers, and borers—i.e., for the purposes of domestic life.

The Bronze Age is a blank as far as evidence is concerned, and that because tools and weapons were then all hafted, but that the right hand had not yet finally won may be deduced from the fact that the Semites, Greeks, and Romans, at least, apparently wrote first by preference with the left hand, and that the early Greeks and Romans wrote impartially with both. It was not till well into the historic period that the right hand finally achieved the predominance which it has so far maintained unbroken down to the present day.

Is it well to attempt to break down this monopoly and to vindicate for the left hand the place which it ought rightfully to occupy in the human economy?

Dr. Cunningham, in the lecture already referred to, holds that monkeys are ambidextrous, and that the right arm did not attain its pre-eminence till it ceased to be used in locomotion. This is carrying back the victory too far, for man was always erect, and in his first beginnings, and for long afterwards, was, as we have seen, ambidextrous.

But Dr. Cunningham also holds that man was originally ambidexter, although I do not suppose he would say that any being worthy to be called man ever walked on all fours!

With regard to the present, he thinks that idiots of a sort incline to revert to that condition, although a preference for the left hand is sometimes the mark of a person of genius.

As a matter of fact, and as good old Sir Thomas Browne long ago observed, boys and girls are just as apt to be lefthanded as righthanded if they are let alone; and as



they begin, on their emergence from babyhood, at least at the Neolithic stage of culture, they would probably continue to be equally dextrous in the use of both hands as they grew up. But they are not allowed to do so; from their earliest years they see everyone about them using their right hands, and they are taught to do the same, and so the wrong is perpetuated.

Finally, we may remember the wise advice of Plato, who insisted that ambidexterity should be a part of the education of the citizens of his ideal republic, and that it would be for the advantage of all boys and girls and men and women to be impartially proficient in the use of both hands; while Aristotle recommended that "men should accustom themselves to the command of either hand." And yet it is as true to-day as it was when old Sir Thomas Browne wrote that "the execution or performance thereof cannot be general, for though there be many found that can use both, yet will there divers remain that can strenuously make use of neither."\*



## The London Signs and their Associations.

By J. HOLDEN MACMICHAEL.

(Continued from p. 223.)

**T**HE *Boerhaave's Head* was a sign "over against Exeter Change in the Strand" which was appropriately adopted by a German of the name of William Meyer, who here dealt in literature relating to experimental philosophy, etc. It was doubtless the fame of this celebrated physician as an illustrative experimentalist that led Meyer to hang out his head as a trade cognizance, under the ægis of which were advertised the literary productions of

\* Since writing the above paper, my attention has been called to a paper by Dr. Pye-Smith (*Guy's Hospital Reports*, ser. iii., vol. xvi., 1870-1871), entitled, "Lefthandedness," in which the idea of *displacement of the viscera* is shown to have no foundation in fact. He also suggests the probable original cause of *righthandedness*, as on pp. 341-2 *supra*, and refers to the method of writing called "Boustrophædon."

Frederick Hoffman, James Drake, Boerhaave, and Desaguliers.

"At Essex-House in Essex-Street in the Strand, On Tuesday, the 26th instant, at Eleven in the Morning, and at Six in the Evening, will begin

A COURSE OF EXPERIMENTAL PHILOSOPHY and ASTRONOMY; wherein (besides the usual Experiments in Mechanics, Hydrostatics, Pneumatics, and Opticks) the Periods, Proportions, Magnitudes, Distances, and Motions of the Heavenly Bodies, and the Phenomena of the Tides, are shewn more correctly, by several new Machines, than ever was yet done by the largest and most pompous Orreries, as is submitted to all Judges of Astronomy.

By J. T. DESAGULIERS, LL.D. F.R.S.  
Chaplain to his Royal Highness the Prince of Wales, &c.

Subscriptions are taken in, and Catalogues of the Experiments may be had at Mr. Meyer's, Bookseller, at *Boerhaave's Head* near Exeter-Change in the Strand; and at Essex-House aforesaid.

Note, Ladies are admitted to these Lectures as well as Gentlemen."\*

In May of the same year another "COURSE OF EXPERIMENTAL PHILOSOPHY" is announced by Desaguliers, this time to be "perform'd at the Doctor's Experimental Room, next Door to the Bedford Coffee-House, in the Piazzas, Covent Garden," and catalogues were to be had at the *Boerhaave's Head*.†

The *Bole* in Chepe.—In 1374 "Geoffrey le Taverner at le Bole in Chepe is to receive in ale from his aforesaid wife forty shillings, to which extent the testator had formerly defrauded him."

The *Bole* on the Hoop in Cornhill.—By the "Bole" may be understood the "Bull." This was the sign, 1422-1431, of Bartholomew Seman, gold-beater, and King's Exchanger.‡

The *Bolt-in-Tun*, Fleet Street.—See the *Gentleman's Magazine*, October, 1906, pp. 431-434.

\* *Daily Advertiser*, January 2, 1742.

† *Ibid.*, May 1.

‡ *Topographical Record*, vol. v. (1908), p. 151.

The *Bolt and Ton*, Cornhill, was the sign in 1666 of Thomas Bolton.\*

The *Bolte and the Tunni*, in Friday Street, was in 1579 the sign of John Scott, salter. The house was formerly known as the *Blew Boor*. Bolte and the Tonne, Fridaistreete, is mentioned in 1594.†

*Book*, The (in Gracechurch Street).—"The Life of Christ magnified in his Minister, or, certain Testimonies thereof, relating to his faithful servant, Giles Barnardiston.

London, Printed for John Bringhurst, Stationer, at the Sign of the Book, in Gracechurch Street, near Cornhill." Small 8vo. 1681. (4½ sheets.)

The *Boot*.—This is a sign which, in its origin, it would be difficult to trace beyond the seventeenth century, and it would appear to be the ornate top-boot of the Stuart cavalier that first suggested it. Larwood and Hotten, without any reason for doing so, except his proverbial possession of an inordinate thirst, identifies it with the cobbler and bootmaker; but his sign was generally, perhaps exclusively, the Last, Blue, Golden, etc. That the sign was a cavalier's boot, however, is very evident from the existence of two tokens in the Beaufoy Collection, each of which bears on the obverse a cavalier's boot.‡ An exception occurs in which the Boot is the sign of a shoemaker, as in the following advertisement, where it will be observed that the curriculum was very different from that which rules to-day:

"This is to inform the Publick,

THAT there is a Boarding-School for young Ladies, in a very good Air, and not far from Town, where is taught all that is usual in other Schools, and likewise the Globes, Drawing, Pastry, Preserving, and Pickling, on reasonable Terms. Enquire of Mr. Carter, Silversmith in Russell-Street, Covent Garden; or of Mr. Gigner, Shoemaker, at the *Boot* in Broad-Street, behind the Royal Exchange."§

The *Boot* was the sign of a Mr. Wheatbread in Milk Street, who has a garden and

two or three horses, which he wants "a diligent, sober single man" to look after.\* It was also the sign in 1732 of Thomas Winkworth in Birchin Lane.

The *Boulting Mill* in Thames Street.—In the London Guildhall Museum is a metal sign, formed of a heart-shaped plate of copper attached at top to a satyr's face in brass, with brass ring and hook for suspension; the copper plate is inscribed:

"Abraham Bartlett, who makes ye Boulting Mills and Cloathes, dwells at the sign of the Boulting Mill, in Thames Street, near Queenhithe, London, 1678." This Boulting Mill is mentioned in an advertisement in the *London Gazette* of May 27-31, 1686.

That the *Bowl* tavern in St. Giles's took its sign from the custom of a bowl of ale being presented at St. Giles's Hospital to criminals on their way to execution† is pure conjecture. Such unpleasant associations are not found to have been thus emphasized in the history of the signboard, and the sign more probably had its origin in a desire, as in the case of the *Bowl and Pin* in Upper Thames Street, and the *Corner Pin* in Goswell Road, to intimate accommodation which the tavern afforded for the pastime of bowls. There was a Bowl Court in Shore-ditch, and another in Fleet Street in 1721;‡ a Bowl Alley at St. Saviour's, Dockhead, in 1761; and six Bowling Alleys in London in the same year;§ while Bowling Green Lanes, Places, etc., are still common. Bowl Yard, St. Giles's, was a narrow court on the south side of the High Street, over against Dyott Street. There is a water-colour drawing of the Bowl Brewery in the Archer Collection,|| which is dated 1846. This Brewery has, however, long ago been pulled down.

At the *Bowl and Pin* in Upper Thames Street, the Cat and Fiddle Society (1781) held their monthly meetings.¶

From the *Bowyers' Arms* in the Barbican Edward Gro. . . issued a token in 1665.\*\*

\* Eighteenth-century newspaper cutting.

† See *Newcourt*, vol. i., p. 611.

‡ W. Stow's *Stranger's Guide*, 1721.

§ Dodsley's *Environs*, 1761.

|| Print Department, British Museum.

¶ Banks's *Collection of Admission Tickets*, portfolio 1.

\*\* Beaufoy Collection, No. 119.

\* *Topographical Record*, vol. v. (1908), p. 151.

† *Ibid.*, vol. iv., p. 96.

‡ Burns's *Beaufoy Tokens*, No. 261 and 262.

§ *Daily Advertiser*, May 22, 1742.

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The *Boy and Bell* was, according to Dodsley's *London and its Environs*, a sign which gave its name to Boy and Bell Alley, Brick Lane, Spitalfields.

The *Boyle's Head*, or, as it is more often called, *Mr. Boyle's Head*, was the sign of John Whiston, near Water Lane, in Fleet Street, as early, at least, as 1734, in which year he advertises "A Catalogue of the Libraries of the Rev. Samuel Harris, D.D., Rector of Rivenhall in Essex, and Professor of Modern History in the University of Cambridge. And of Benjamin Morland, M.A., High-master of St. Paul's School; both lately deceas'd . . . to be sold cheap, the lowest price fixed in each Book, on Tuesday, Nov. 26, 1734, By John Whiston, bookseller, at Mr. Boyle's Head, near Water Lane, etc."\*

Bacon, Boyle, and Newton, the three illustrious founders of the modern or experimental school of natural philosophy, were all commemorated on the sign-board, and among the distinguished men of his time few obtained a more honourable, extended, and durable reputation than the Honourable Robert Boyle. There is an advertisement bill relating to the sale of the library of this learned writer and philosopher in the Bagford Collection.† John Whiston himself appears to have been related closely to the learned but eccentric divine and mathematician, William Whiston, for when the latter distinguished himself by his abortive attempt to discover the longitude, the following advertisement appeared in 1741:

"Mr. WHISTON gives Notice,

THAT he has now republish'd his *Longitude discover'd by Jupiter's Planets*, with new Additions of an *Historical Preface*, and the *Calculations* of the Eclipses, Occultations, and Conjunctions of those Planets, for the Years 1741 and 1742. The Price is 2s. 6d. to the new Purchasers; but those that have bought the former Edition, may have the *Historical Preface*, and the *Calculations*, gratis, at John Whiston's, Bookseller, at Mr. Boyle's Head, Fleet-Street."‡

\* *Grubb Street Journal*, November 28, 1734; but there is evidently some mistake in the date of the sale.

† Harleian MSS., 5996, No. 126.

‡ *Daily Advertiser*, December 18, 1741.

In 1741 catalogues could be had gratis at the *Boyle's Head*, of the Sixth Night's Sale of the Entire Library of Samuel Buckley.\*

There was a Boyle's Head Court in the Strand in 1761.†

*The Brawn's Head*.—This sign was spoken of as the Brown's Head, in accordance probably with the German pronunciation of Braun, which appears to have been the original name of the landlord. This tavern and eating-house was in Conduit Street, its situation being more generally described as having been in New Bond Street. *The Brawn's Head* is said to have been an abbreviation of Theophilus Braund, and like Lebeck, of the *Lebeck's Head*, Braund was a celebrated cook. In the *Universal Spectator* of 1743 it is said that "some hang up thar own heads for a sign, as did Lebeck and Brown, to show that they, in their art of cookery, were as great men as your Eugenies and Marlboroughs in the art of war."‡ That Braund was a cook is evident from his talent for providing kickshaws. Mrs. Centlivre, in her Prologue to *Love's Contrivances*, 1703, says:

At Locket's, Brown's,§ and at Pontack's enquire  
What modish Kickshaws the nice beaux desire.

The following announcement probably alludes to the action of the Westminster electors in relation to the resignation of Sir Robert Walpole consequent upon the unpopularity of his exertions to maintain peace with Spain, and the failure of Anson's expedition for the capture of Carthage:

"THE Independent Inhabitants of the City and Liberty of Westminster, who have agreed to meet Monthly to commemorate the noble Struggle they have so successfully made, are desir'd to meet their Friends at the *Braund's Head* Tavern in Bond Street, this Evening, at Six o'Clock."||

Tickets for the Annual Feast of the Ancient and Honourable Society of Free and Accepted Masons at Haberdashers' Hall,

\* *Daily Advertiser*, October 12, 1741.

† Dodsley's *Environs*, 1761, vol. i., p. 343.

‡ No. 744, January 8, 1743.

§ This was probably while Braund was the landlord of the Kummer Tavern in fashionable Great Queen Street.

|| *Daily Advertiser*, March 5, 1742.

are advertised as to be obtained at the *Braund's Head*.\*

"LOST the 29th of December last, at Windsor, a Lady's Picture, set with Rubies, in a Locket. Whoever will bring it to Mr. Joseph Creswell, Toyman, next Door to *Braund's Head* in New Bond Street, shall have Two Guineas Reward, and no Questions ask'd."

Another announcement seems to refer to the wife or widow of the landlord :

"To be SOLD

To-morrow, the 16th instant, and to continue till all are sold,

ALL the Household Furniture of Mrs. Mary Brown, at her Dwelling House next Door to the *Braund's Head* in Conduit Street, near Hanover Square ; consisting of a great Variety of Household Furniture."†

The *Brazen Serpent*, sign of Reynold Wolfe, bookseller in St. Paul's Churchyard, 1544, and also of both his apprentices, Henry Binneman and John Shepperde, was supported, in allusion to his name, by a wolf and a fox.‡ Andrew Maunsel was at the *Brazen Serpent* in St. Paul's Churchyard in 1585.§ In 1592 it was the sign of Robert Dexter in St. Paul's Churchyard.

Mr. Hotten thinks that this sign, a favourite one among the early French and German booksellers, must have been imported by foreign printers. But seeing that it was a purely scriptural emblem, an antitype of the passion and death of our Saviour, it can hardly have been more peculiarly foreign than Christianity itself. Randle Holme describes it as "the cognizance or crest of every true believer."|| Paradin says that the brazen serpent, "being looked upon, healed those that were stoong with firy Serpents and destined to death," and "prefigure and foreshadow our salvation and redemption in Christ."¶

Here was published the learned Bishop

\* *Daily Advertiser*, April 8 and 26.

† *Ibid.*, June 15.

‡ Mr. Burkitt in *Journal of the British Archaeological Association*.

§ Bagford Title-Pages.

|| *Armoury*, book ii., chap. xviii.

¶ Paradin's *Heroical Devises*, 1591, p. 8.

Joseph Hall's "Virgidemiarum (*i.e.*, a gathering or harvest of rods), sixe bookes. First three Bookes of Tooth-lesse Satyrs ; J. Harrison for Robert Dexter, 1602 ; the three last Bookes of Byting Satyres, corrected and amended with some additions, by J. H. for Robert Dexter at the Brazen Serpent, in Paule's Church Yard, 1599."

The *Braziers Arms* no longer exists in London as a sign ; but among the Beaufoy Tokens is one (No. 228) bearing on the obverse a porridge-pot, or three-legged vessel, as in the armorial bearings of the Company of Braziers, which has for long now been united with the Company of Armourers.

The *Breeches* was the sign of one Lawson in Walker's Court.\* This Walker's Court was in Knave's Acre, Wardour Street, Knave's Acre being so named, says Dodsley in his *Environs*, in ridicule. "This Knave's Acre," says Strype, "is but narrow, and chiefly inhabited by those that deal in old goods and glass bottles."† Among these dealers in old goods were probably those who trafficked not only in old furniture, pictures, china, etc., but also in old clothes, a commerce in which the leather riding-breeches of the period were a considerable item. There were two such signs on London Bridge—the *Lamb and Breeches* and the *Breeches and Glove*. In the *Chronicles of London Bridge* is noted a copperplate shop-bill, 5 inches by 3½ inches, having within a rich cartouche frame a pair of embroidered small-clothes and a glove ; beneath is written : "Walter Watkins, Breeches Maker, Leather-Seller and Glover, at the sign of the Breeches and Glove, on London Bridge, Facing Tooley Street, Sells all sorts of Leather Breeches, Leather, and Gloves, Wholesale and Retail, at reasonable rates."‡

\* *Weekly Journal*, September 23, 1721.

† Book vi., p. 84.

‡ *Chronicles of London Bridge*, by an Antiquary, 1839, p. 278.

(To be continued.)



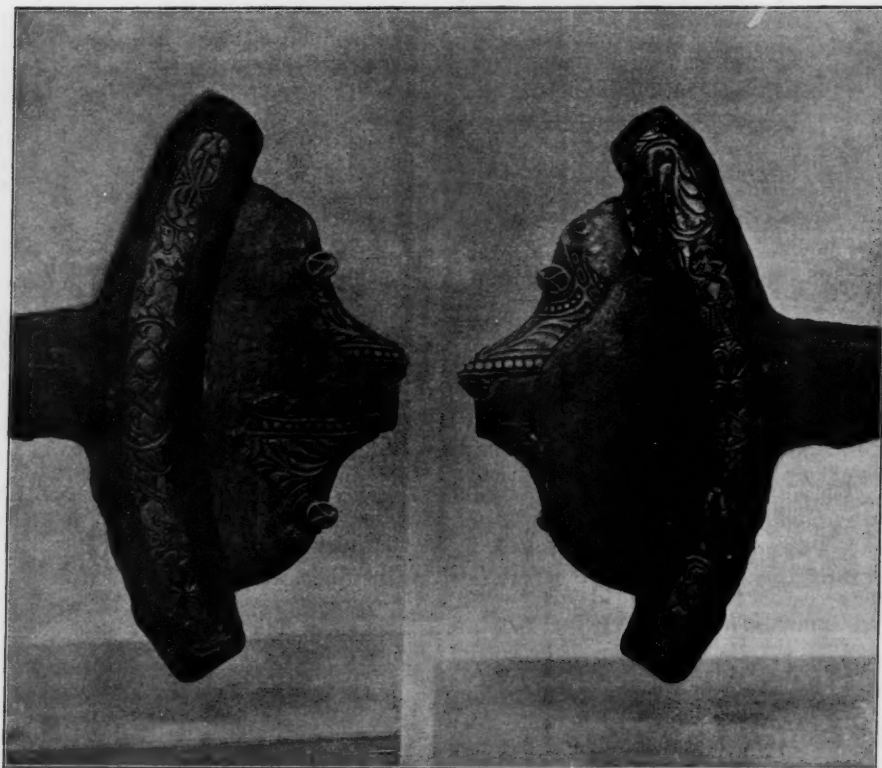


**The Antiquary's Note-Book.****THE WALLINGFORD SWORD.**

BY E. THURLOW LEEDS, F.S.A.

**I**N his note on the remarkable silver and niello brooch figured in the July number of the *Antiquary* Sir Charles Robinson draws attention to the close resemblances in point of style between the brooch and the sword from Wallingford, now in the Ashmolean Museum.

The ornamentation is carried out in a combination of animal and plant motives. The latter consist of stylistic acanthus, ivy, and grape-vine patterns, such as were revived from classical sources in the Karolingian Period. The animals on the lower guard may be compared with those employed in the decoration of the Codex Aureus (Westwood, *Miniatures*, Plate II.). Forms, which bear witness to the conventionalism of early Irish art in the blending of the knot pattern with the animals themselves, are



THE WALLINGFORD SWORD: UPPER GUARD.

This sword has been described and figured more than once (*Archæologia*, vol. i., p. 534, and *Victoria County History*, Berks, vol. i.), but a close examination of it has brought out other points of interest, which may be worthy of record.

used side by side with others, which bear the stamp of the naturalism introduced by the Karolingian Renaissance. The entwining of the bodies of the animals with vine tendrils is generally held to be characteristic of the Northumbrian school.

One point of interest appears to have been overlooked hitherto—namely, the nature of the animals on the upper guard (see illustration). They represent beyond a doubt the emblems of the four Evangelists. On the one side appear the angel of St. Matthew and the eagle of St. John; on the other are the bull of St. Luke and another animal, which must certainly have been intended for the lion of St. Mark. It is depicted in a manner quite unlike the familiar representations of the lion in the illuminated manuscripts, a fact all the more curious, as the parallelism between the other three and the corresponding manuscript forms is very striking. It resembles more nearly one of those animals on the lower guard, in which an Irish influence can be traced; but it would be hazardous to attempt any explanation of the deviation in this instance from the usual form of the emblem.

The presence of Christian symbols renders impossible the ascription of the sword to a Scandinavian source, apart from the fact that the whole scheme of ornament is unlike anything known in the North from the Viking period. The swords with curved guards and large pommels are regarded by northern antiquaries as earlier in date than those with straight guards and small pommels; and as the latter are well known from the time at which Christianity was beginning to gain a foothold in Scandinavia, the former, when they occur, must be considerably earlier.

The blend of elements derived from Irish art with motives revived under the Karolingian Renaissance, coupled with appearance of peculiarities, which are regarded as typical of an English school of the period, renders it almost certain that the ornamentation of the sword is the work of an Anglo-Saxon craftsman.

Some close affinities in point of style have been noted between it and the Codex Aureus, a manuscript which Westwood ascribes to an Anglo-Saxon illuminator. As there are grounds for dating the manuscript to the middle of the ninth century, it is in the highest degree probable that the sword may also be regarded as an example of Anglo-Saxon workmanship produced not later than the second half of the same century.

## At the Sign of the Owl.



PART IV. of the current volume of *Book Prices Current* continues the record from April 13 to June 10. Several libraries interesting from the names or their owners, as well as from their contents, were included in this period. Among them were the books of Mr. Elliot Stock, and of the late Marion

Crawford, Professor A. J. Butler, Montague Guest, Lionel Brough, and F. G. Edwards (editor of the *Musical Times*). The books from Mr. Stock's library included various first editions, enriched by the insertion of autograph letters, proof-sheets, original manuscripts, etc. An interesting item was the first edition of part ii. and the second of part i. of Spenser's *Faerie Queene*, two volumes in one, printed by W. Ponsonbie in quarto, 1596, which had on the inner cover the autograph signatures of "C. Wesley ex Ædi Xti 1734" and "Sally Wesley, 1776." This fetched £9 10s. The *Lyrical Ballads* of Wordsworth and Coleridge, first edition, uncut, 1798, went for £34 10s.

Generally, the books sold, as recorded in this part, were of a good average kind. One or two special items may be noted. On April 25 Messrs. Sotheby sold for £8,650 the correspondence chiefly addressed to W. Balthwayt, Secretary of State and Commissioner for Trade and Plantations, relative to the American Colonies during the last quarter of the seventeenth century. The collection included the original draft of Charles II.'s grant of Pennsylvania to William Penn, dated March 4, 1681. In the same sale was an important collection of thirteen manuscript and thirty-five printed maps (fully described in *Book Prices Current*) of the North American Colonies, c. 1670-1690, which realized £690. On April 28 the original manuscript of Bubb Dodington's Diary sold for £13. A copy of the first issue (containing objectionable references to the Dutch, amended in later issues) of the first edition of *Hakluytus Posthumus, or Purchas his Pilgrimes*, 1626, five volumes

folio, realized £80 in May at Hodgson's. From the general contents of the part book-lovers may draw the comforting assurance

let, price 6d., on *The Tower and Bells of Evesham*. As visitors to the pleasant old town of Evesham know, the beautiful de-



EVESHAM BELLS : THE TOWER QUARTER-BOYS.

that large classes of desirable books may still be obtained at quite reasonable prices.

Mr. E. A. B. Barnard has published, through Messrs. W. and H. Smith, Ltd., of the Journal Press, Evesham, an attractively got up book-

tached bell-tower—never quite completed—is practically the only surviving relic of the famous Abbey. It was begun about 1533 by Abbot Lichfield on the site of an earlier bell-tower, and was almost completed—i.e., was left in its present condition—at the

suppression of the Abbey in 1539, Abbot Lichfield dying in 1546. Mr. Barnard gives four readable chapters on the Tower itself; the Bells; on Some Historical Occasions, compiled from documentary evidence, upon which the Bells have been Pealed; and on the Inscriptions in the Tower. The little book has half a dozen excellent illustrations, one of which I am kindly allowed to reproduce on page 350. It represents the "Quarter-Boys," which, as is shown in a view of the bell-tower in 1794, reproduced as the frontispiece to this book, used to stand under a canopy on a wooden ledge over the clock. These quarter-boys, or "jacks," are depicted as ready to strike the quarters, with their iron halberds, on two small bells placed between them. About fifty years ago they were taken down—why, Mr. Barnard does not explain—"cleaned, and transferred to Abbey Manor, where they still remain in excellent condition after all the many suns and storms they must have weathered for many generations." This excellent photograph in Mr. Barnard's booklet, reproduced above, is the first appearance of the quarter-boys in full detail in any publication concerning Evesham. This attractive little book will be very welcome to visitors to the ancient borough.

The *British and Colonial Printer and Stationer* of July 21 contained the first part of an article on "John Bagford, the 'Biblioclast,' and His History of Printing." Bagford was dubbed "biblioclast" (most deservedly) by the late William Blades in his *Enemies of Books*. So far as his proposed "History of Printing" was concerned, he made collections and issued "Proposals," but apparently did not get very far in the actual preparation of the work. No. 5,893 of the Harleian collection in the British Museum contains at the end, says the writer of the article, "what appears to be the commencement of Bagford's manuscript of his 'History of Printing.'" It is written in long lines across 157 folio pages, usually on both sides of the paper, in a clear bold hand, and is largely arranged with a blank leaf between each two in manuscript. Although now bound up with a number of miscellaneous manuscripts of Bagford's it was no doubt

a separate entity in that worthy's time, and may reasonably be looked upon as constituting the 'copy' for at least the first portion of the work dealt with in his 'Proposals.' These latter included, by way of a 'Specimen' of the projected work, a short life of Caxton, with a list of books printed by him. In the manuscript under notice, however, only the Continental origin and progress of printing is dealt with."

A transcript of the commencement of the "History" is given in the article, "thus giving it for the first time that publicity in print which its author intended for it over two centuries since." The article, which is annotated, and is also illustrated by a portrait of Bagford and a facsimile of the first page of the manuscript, should interest bibliographers and bookmen.

The Oxford University Press has in preparation a second volume of *Historical Portraits*, chosen by Mr. Emery Walker, with brief biographies by Mr. C. R. L. Fletcher. The first volume brought the series down to the year 1600, covering the period from Richard II. to Henry Wriothesley.

The reproduction of the Caedmon manuscript in the Bodleian is to be undertaken as soon as a sufficient number of subscribers has been secured. This manuscript of the late tenth and early eleventh century is of exceptional interest, both linguistically and artistically—the text is illustrated with drawings affording a curious and instructive display of the national art and customs of the period. The Modern Language Association of America has already secured subscribers in that country, and Mr. Frowde will receive names. The minimum price is five guineas net. This will be raised later.

I have received a prospectus from the Insel-Verlag of Leipzig of a proposed facsimile reprint of the Forty-two Line Bible of Johannes Gutenberg, published at Mainz, 1450-1453, edited by Dr. P. Schwenke, the Director-in-Chief of the Berlin Royal Library. The Bible is one of the greatest monuments of early printing; but the possibilities of its study, as the publishers point out, have



hitherto been confined to a favoured few. The facsimile of the text, which will be in coloured phototype, will be issued in two volumes, the first in the autumn of next year, and the second in the autumn of 1912. With the latter will be issued a supplementary volume, in which Dr. Schwenke will discuss the various problems, technical and other, connected with the printing and circulation of the original, and will also give bibliographical descriptions of existing copies, and of original bindings still extant—the latter with illustrations—and facsimiles of the typing of the eighty pages printed twice by Gutenberg in different forms. The edition will consist of 300 ordinary copies on hand-made paper at the subscription price for the three volumes of £35 unbound, and £42 10s. bound. A few copies on parchment will be issued at advanced prices. The price of subscription will be raised on the publication of the first volume. A bibliographical treasure will be produced no doubt, but I fear at these prices the possibilities of its study will still be confined to a favoured few.

*Memorials of Old Durham* will shortly be added to the "Memorials of the Counties" series of Messrs. George Allen and Sons. It will be edited by Mr. H. R. Leighton, and among the contents will be a paper on Durham Cathedral, by the veteran Canon Greenwell; one on Finchale Priory, by Mr. Tavenor Perry; and another on the Priors of Wearmouth and Jarrow, by the Rev. Douglas Boutflower, for many years Vicar of Monkwearmouth. Mrs. Newton Apperley will have an attractive subject in the folk-lore and customs and traditions of the county.

In October Messrs. Chatto and Windus will publish a twelfth-century romance by Mr. Michael Barrington, whose "Retrospective Reviews" are well known to readers of the *Antiquary*, entitled, *The Lady of Tripoli*. The romance is founded on a narrative in the old Provençal Lives of the Troubadours, and although its hero, Rudel, Prince of Blaye, belongs rather to the realms of poetry and romance than to history as it is usually understood, yet Mr. Barrington believes that

his book is true to the spirit of its times—the times of St. Bernard of Clairvaux and the Second Crusade.

I note with regret the death at Strasburg on August 13 of Professor Adolf Michaelis, in his seventy-sixth year. He was Professor of Classical Archaeology at Strasburg from 1872 to 1907, and had also been Professor of Archaeology at the Universities of Griefswald and Tübingen. The fine archaeological museum of Strasburg University owes much to his organizing ability. Professor Michaelis was LL.D. of both Cambridge and Edinburgh. An English translation of his admirable work entitled *A Century of Archaeological Discoveries* was published by Mr. Murray in 1908.

In the recently issued report of the British Museum for the year ended March 31 last, it is stated that in the Department of Printed Books the policy of increasing the collection of incunabula has been continued. Sixty-six books printed before 1501 have been acquired, including three from presses hitherto unrepresented in the British Museum; and 127 English books printed before 1640, including a set of sixty-four Year-Books; the only known copy of *The Queenes Majesties Entertainment at Woodstock*, 1585; the only known copy of the first edition of *Greene's Groats-worth of Witte*, 1592; the only known copy of a surreptitious edition of Drayton's *Piers Gaveston*, 1595; and the second issue of the first edition of Milton's *Paradise Lost* (completing the Museum set of this edition).

In the new part of the *Archæological Journal* Mr. Coltman Clephan, F.S.A., returns to a subject of which he is an acknowledged master, in a paper on "The Military Hand-gun of the Sixteenth Century," illustrated by some fine plates. The part is also noteworthy for an exhaustive account, very fully illustrated, of the "Screens and Rood-lofts in the Parish Churches of Oxfordshire," the parishes being taken in alphabetical order.

The first report of the Royal Commission on Ancient Monuments (England) is expected shortly. The *Times* understands that in addition to the Official Report on the

Monuments of Hertfordshire, which is presented by command to the members of both Houses of Parliament, an illustrated inventory, containing a detailed account of all the monuments catalogued, with a general introduction to the history and the archaeology of the county, will be issued simultaneously by His Majesty's Stationery Office.

Messrs. Gibbs and Sons, of Palace Street, Canterbury, issue a small book of *Suggestions for Gravestone Inscriptions and Designs*. The idea is good, and has been well carried out. The frequent inappropriateness of the inscriptions in our churchyards and cemeteries is no doubt due in some measure, as the Archbishop of Canterbury points out in a commendatory letter, to the fact that "the mourners have not ordinarily at hand in their hours of sorrow any such suggestions as you are now making generally available." The selection of inscriptions is comprehensive and good, and the book deserves to be known. Copies can be obtained from Mr. Elliot Stock, 62, Paternoster Row, price 1s. 6d.

BIBLIOTHECARY.



## Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

### PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

VOL. XXXV. of the *Transactions* of the Birmingham Archaeological Society is a particularly good issue. It opens with an account containing much interesting detail of the conditions of life and discipline prevailing in "Hales Owen Abbey at the End of the Fifteenth Century," founded on the records of Bishop Redman's visitations, written by the Rev. W. E. Davis-Winstone. Another good paper, well illustrated, treats of "The Benedictine Abbey of Evesham," in which Mr. F. B. Andrews outlines the history of the Abbey, discusses its remains from the architectural point of view, and concludes with an abstract of the valuation of the Abbey's possessions as made by Henry VIII.'s Commissioners. In "A Midland Architect and His Work in the Fifteenth Century" Mr. J. Amphlett gives an account of an unknown architect to whom he attributes the towers and spires and other features of certain Midland churches, because of the striking similarity they bear to one another. It is difficult to follow the argument

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without seeing the buildings (though some illustrations are usefully given), but the reader will be impressed with the wisdom of the concluding remark that "we must not claim all the work of a certain style as the work of a particular Midland architect," which is just the weakness of Mr. Amphlett's case for the creation of an unknown and unnamed architect singly responsible for the works here attributed to him. Mr. John Humphreys contributes an illustrated article on "Grafton Manor and its History"; Mr. T. C. Cantrill communicates some particulars, illustrated, of "A Prehistoric Flint Factory at Great Packington, Warwickshire"; and Mr. J. A. Cossins supplies a readable account, well illustrated, of the excursions of the year 1909.

The *Journal* of the Cork Historical and Archaeological Society for April to June is strong in genealogy. There is a folding pedigree by Mr. J. F. Fuller of his family, showing the rare achievement in heraldic genealogy of thirty-two descents. Other folding tables illustrate a genealogical paper on the "Family of Cramer or Coghill"—a family long seated in County Cork—from materials collected by Dr. Bertram Windle. Dr. W. A. Jones contributes an illustrated article on "The Munster Ros-na-Righ and its Traditions"—a townland to the north of Doneraile, which retains but few remains of its ancient monuments. Mr. Dix sends yet another supplement of Cork printing prior to 1801; Mr. W. F. Butler writes on "The Barony of Muskerry," which incidentally explains what an Irish Barony is; and under the title of "A Famous Corkman in Australia" Mr. Morgan MacMahon gives a brief account of the life and services of Sir Redmond Barry, who died in 1880, after twenty-nine years' service as Judge of the Supreme Court of Victoria.

### PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

The summer meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE opened at Oxford on July 19, when the members were welcomed by the Mayor, the corporation plate being described by Mr. St. John Hope. The president, Sir Henry Howorth, was absent through illness, and his place was taken by Professor Boyd Dawkins. Later the members were welcomed at the Sheldonian Theatre by Sir John Rhys on behalf of the University and of the Chancellor (Lord Curzon), who was the president of the meeting, Professor Boyd Dawkins and Sir Edward Brabrook responding. Visits were then paid to the Bodleian Library, Brasenose and All Saints' Colleges, and the University Church. In the evening Mr. Aymer Vallance read a paper at the Ashmolean Museum on "The Development of the College Plan," with lantern illustrations. On July 20 the excursions began with visits to Dorchester, Wallingford and Ewelme. The fine old church at Dorchester was well described by Mr. St. John Hope, who traced the history of the various churches built on the site from 634 onwards. At Wallingford St. Leonard's Church was inspected; at the Castle the Rev. J. E. Field pointed out the earthworks and other remains.

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Professor Osler at Ewelme described the quadrangular brick building known as Ewelme Hospital, which is entered through a brick archway of Flemish character. The hospital records excited much interest. The interior of Ewelme Church was described by Mr. Aymer Vallance. It has a feature of which there is only one other example in Oxfordshire—viz., screens extending right across the church from side to side. They are of fifteenth century date, and are almost contemporary with the church. The tombs, the beautiful font, the wooden figures of angels on the Duchess of Suffolk's tomb, the brasses, old woodwork, and other features were lingered over. The visits next day, July 21, were confined to Oxford, where Merton College, Queen's College, the crypt of St. Peter's in the East, described by Mr. C. Lynam, New College, described by Mr. Wickham Legg, Mr. Hope describing the splendid crozier formerly used by William of Wykeham (displayed with the college plate), Wadham, Trinity, and All Souls Colleges were all in turn visited. The morning of the next day, Friday, July 22, was also spent in Oxford, Christ Church and the Cathedral (where Mr. Brakspear was cicerone) being visited. Afterwards the members motored to Stanton Harcourt, lunching at Eynsham, where stand the base and shaft of a fine market cross. At Stanton Harcourt Professor Boyd Dawkins spoke on the origin of the name, and Mr. E. H. New described the church. The curious Early English screen was described by Mr. Aymer Vallance. The most conspicuous feature about it, apart from the early date, is the number of small openings carved at different levels in the lower part without regard to any particular order. Mr. Vallance thought the supposition that they were cut for the purpose of confession might be dismissed; he preferred to think they were to allow small children, who crowded round as close as they could, to witness the Elevation of the Host at Mass. The screen was painted, and retains the traces of a female figure. Later, the manor-house and an extremely perfect moated house, of which little that is definite is known, were inspected. On Saturday morning, July 23, Corpus Christi and Magdalen Colleges were visited, after which the members motored to Youlbury, Boar's Hill, Dr. Arthur Evans's lovely place, where they were entertained to luncheon, and a selection from the host's treasures was displayed.

The first visit on the programme for Monday, July 25, was to Oxford Castle. Here Mr. St. John Hope gave a brief explanatory sketch concerning Early English mediaeval castles. An inspection was then made by the visitors of the St. George's Tower, a high mound of earth, and of the crypt of the Collegiate Church. The date of the latter is about 1071; its capitals are strongly reminiscent of Roman work. This is explained by the fact that they were probably carved by Saxon workmen, who only had Roman Corinthian capitals to inspire them. Ryckote Chapel and the small market town of Thame were next visited. At Thame the three places of interest were the prebendal house (an interesting example of a thirteenth-century house, now partly ruined, with additions of the fourteenth and fifteenth centuries), the church (described by Mr. St. John Hope and Mr. Vallance), and the Grammar School. On Tuesday,

July 26, Ifley Church was reached by steam-launch, Mr. Brakspear describing the fabric. The many attractions of Abingdon, with a drive to Sutton Courtenay, occupied the remainder of the day. July 27 was a day of much variety. Broughton Church and Castle (described by Mr. Hope), Bloxham and Adderbury Churches (where Mr. E. W. Allfrey acted as guide) were among the places visited. On the last day, July 28, a delightful round was made of Witney Church, Minster Lovell Church and Manor House, the old-world town of Burford, and back by Bampton to Oxford. The meeting was thoroughly successful.



The sixty-second annual meeting of the SOMERSETSHIRE ARCHÆOLOGICAL SOCIETY was held at Yeovil July 19-21, under the presidency of the Rev. E. H. Bates Harbin. At the business meeting on the first day the Rev. F. W. Weaver read the report, which showed that the society was in a flourishing condition. The presidential address was followed by luncheon, after which Yeovil Parish Church, Nash Priory, Barwick Church, and Newton Surmaville, were visited. At the evening meeting Mr. St. George Gray read a paper on the Meare Lake village excavations. He said that the work there had been productive of a large number of relics, the quarter of an acre examined throwing a flood of light on the industries and daily pursuits of the inhabitants of the ancient village, and revealing more specimens of Late Celtic art than perhaps the richest quarter of an acre of the neighbouring lacustrine habitation at Glastonbury. The Meare Lake village had been known since 1895. Investigations showed that the lake dwellers lived under similar physical conditions and civilization to those at Glastonbury. The lake village was not what it was sometimes styled—an "archæological puzzle"—for its date or period at any rate was known from the beginning of the investigations. After a few years' work, the date might be more clearly defined than in the case of the Glastonbury village, which might be given as 200 B.C. to A.D. 70. Numerically the objects of bronze were considerably in excess of those of iron, as obtained at Glastonbury also. Lead from the Mendip Hills was found at Meare in the form of sinkers for fishing-nets. It was hoped that the excavations would be renewed next May, and that those interested in the exhaustive examinations of the whole area would contribute liberally to an undertaking bearing such a varied and prolific harvest of archæological material and such remarkable evidence of the life-history of the Early Iron Age in Britain as the Meare Lake village had already proved itself capable of doing. After Sir Edmund Elton had given an amusing address on Elton Ware, Mr. Bligh Bond, the director of the excavations at Glastonbury Abbey, gave an interesting outline of the results of the work so far as it has been carried. The second day's programme included a visit to Ham Hill, where Mr. Walker gave a description of the nature and places of his many finds, and also of his discovery three years ago of the foundations of the Roman villa, with particulars of its dimensions, etc. After skirting the northern side of the hill, the members listened with interest to a paper by Mr. H. St.

George Gray, descriptive of the many relics found at Hamdon. Nearly all the remains, he said, had been found by workmen in the ordinary course—mostly in the surface deposits and at no greater depth than 2 feet. It was to be deplored that commercial enterprise was playing such havoc with one of the earliest strongholds of man in this country. The relics covered a period from the Neolithic down to the Anglo-Saxon period. After lunch a visit was paid to the Chantry House at Stoke, where the Rev. J. G. Monck and Mr. Bligh Bond spoke. At Montacute House Mr. Bond gave a short history of the building, and described its features. At the church the Rev. F. W. Weaver gave a history of the Cluniac Priory of Montacute. In the evening there was a conversation given by the Mayor of Yeovil in the Town Hall. On the third day—July 21—the party visited Brympton and Tintinhull, Ilchester, Limington, and Ashington. During the meeting a very interesting loan exhibition was open in the Town Hall.

The annual meeting of the KENT ARCHÆOLOGICAL SOCIETY was held in the Sandwich district on August 4 and 5. The business meeting was held on the first day at the Town Hall, Sandwich, Lord Northbourne in the chair. The Mayor welcomed the members on behalf of the town, and gave an interesting description of the old Guildhall, in which the meeting took place, and which was built in 1579 during the mayoralty of one Edward Wood. He also described the maces dating back to 1435, the common horn, and other ancient belongings of the town. The fifty-third annual report, read by the Rev. W. Gardner-Waterman, stated that the diminution in members during the last twenty years was somewhat marked, and gave rise to anxiety. The President gave an address, and after the Town Clerk had described the fine old paintings in the Council Chamber, the members proceeded to St. Clement's Church, described by the Vicar, the Rev. A. M. Chichester. The visitors afterwards inspected some fine old ceilings and plaster-work at an old house in Strand Street, tenanted by Mrs. Arnold. A brief inspection of the "Fisher Gate" and the old Barbican followed, and then lunch at the Bell Hotel. The afternoon was spent in and around Sandwich, with a visit to Richborough Castle. At the castle the Rev. G. M. Livett explained that in early days there was undoubtedly a stretch of land joining up to the main land of the Isle of Thanet, which was at high tide covered with water. This was some two or three miles wide, and ranged from Sandwich to Reculver, being, in fact, the estuary of the greater and lesser Stours. There were signs that parts of Canterbury were undoubtedly built on piles in early days, being on one side of this, while Richborough was quite close to the shore of the main land on the other side. It was through that estuary that all the shipping from France to the Thames was obliged to come, and it was thus to Richborough that St. Augustine came in probably one of the ordinary passenger boats from Boulogne. This estuary gradually silted up, and it was then that Sandwich came into being in place of the port of Richborough. He agreed that the concrete mass was probably the foundation of some lighthouse or signalling tower, from which com-

munication could be had with Reculver, wooden buildings or something similar being erected round the centre structure. The annual dinner was held in the evening, and at the subsequent meeting papers were read by Mrs. Aubrey Waterfield on "The Home Life of the Benedictines," with lantern views, and by Mr. J. A. Jacobs on "The Records of Sandwich." On the second day visits were paid to St. Bartholomew's Church, Sandwich, and to the churches at Easry, Betteshanger, Northbourne, and Woodnesborough.

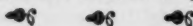
On July 27 a meeting of the NORTHUMBERLAND AND DURHAM ARCHÆOLOGICAL SOCIETY was held in the neighbourhood of Richmond. The party journeyed first to Easby Abbey, where the remains of the Præmonstratensian Abbey of St. Agatha were visited. From there they drove to Gilling, a seat of the Saxon Kings. At Ravensworth a visit was paid to the great castle of Fitz Hugh.

On August 18 the EAST HERTS ARCHÆOLOGICAL SOCIETY made an excursion to Radwell, Newnham, Caldecote, and Hinxworth. At Radwell Church Mr. F. W. Cannon described the fabric, the most interesting features of which are an Early English low-side window, a Decorated font, and several brasses and mural memorials. Radwell House, an old manor-house much modernized, but containing some panelling and a Jacobean fireplace, was inspected with interest. Newnham Church was described by Mr. H. C. Andrews, and Mr. R. L. Hine gave a brief account of Newnham Manor at Newnham Hall. Caldecote Church, said to be the smallest in the county, which has a Decorated font with emblems of the Passion, a canopied stoup in the porch, and some fragments of old glass, was seen after lunch, Mr. E. E. Squires reading some notes upon the building. At Hinxworth Church the features noticed were two canopied image niches, rood-stairs open to the upper doorway, a low-side window, two brasses (one skied in the chancel), and a curious inscription to John Talman. The altar is a fine Italian console table. The old font-bowl is preserved in the Glebe House gardens. Mr. A. W. Anderson described the fabric. Hinxworth Place was the last building visited. Once a cell of the Cistercian Abbey of Pipewell, Northants, this interesting house possesses several of its monastic features, and has some ancient glass, with arms of later owners in the parlour window. The monastic stew-ponds, from which the River Rhee springs, are most pleasantly situated.

The BRIGHTON AND HOVE ARCHÆOLOGICAL CLUB had their usual monthly excursion on August 13, and spent the afternoon at Alfriston. The various objects in the village, such as the remains of the ancient cross and the Star Inn, etc., were described, and the party then proceeded to the noble cruciform church, 1398, sometimes called the "Cathedral of the Downs," the principal points of interest being pointed out by the leader, Mr. T. G. Leggatt. In the absence of the Vicar, the registers could not be seen. As the earliest entries begin in 1504, this register is probably



the oldest in the country. The bulk of the book begins, however, in 1538. The pre-Reformation vicarage was also visited, so far as the public are allowed. This building is under the care of the National Trust, and has been strengthened and carefully repaired so as to preserve it for many long years, it is to be hoped. It is probably over 400 years old, although it is possible that the Star Inn is yet older. Between the churchyard wall and the vicarage there stands a hollow elm, which, although but a short shell, is still alive and throwing out leaves. It measures 24 feet round at 3 feet from the ground. This girth is very great for such species of tree, although not unusual in the oaks and yews.



At the meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES on July 27, Mr. F. W. Dendy presiding, the Very Rev. H. E. Savage read a paper on "Thomas Wandles and Patrick Wait, Two South Shields Clergymen of the Commonwealth Time." The postponed country meeting of the Society was held on August 5, when the members visited Flodden Field, and Etal and Ford Castles. The party travelled by rail to Coldstream, whence they drove by Marmion's Hill to Branxton Church, being joined by Dr. Hodgkin, F.S.A., and Commander Norman, R.N., who have made a study of Flodden Field, and who had kindly agreed to act as guides. From this point the visitors went on foot to the site of "Pit," and then to Piper's Hill, which commands a good view of the battlefield. Returning to the carriages, the party drove past the vicarage, over Branxton Hill, across Branxton Moor to Blinkbonny, where Dr. Hodgkin and Commander Norman pointed out the Scots' camps. The next place of interest was Ford Castle, described by Dr. Hodgkin, in the absence of the Vicar (Rev. H. M. Neville) through the death of his son. In the name of the members, Dr. Hodgkin and Commander Norman were heartily thanked for their services.



Other meetings have been that of the BRISTOL AND GLOUCESTERSHIRE ARCHÆOLOGICAL SOCIETY at Oxford on August 2 to 5, under the presidency of Dr. T. H. Warren, President of Magdalen College; the annual excursion of the SHROPSHIRE ARCHÆOLOGICAL SOCIETY on August 3 to Buildwas and Much Wenlock, under the guidance of the Rev. Prebendary Auden; the visit of the VIKING CLUB on July 28 to the site of a supposed Danish Camp at Repton, Derbyshire, now being excavated by Dr. G. A. Auden and Mr. J. T. Emmott; the excursion of the HAMPSTEAD ANTIQUARIAN AND HISTORICAL SOCIETY to Watford, Bushey and Oxhey on July 23; the annual excursion of the SUFFOLK INSTITUTE OF ARCHÆOLOGY to Sudbury and neighbourhood on July 28 and 29; and the excursion of the ESSEX ARCHÆOLOGICAL SOCIETY on July 21 to several places on the borders of Epping Forest.



## Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

**RICHMONDISHIRE CHURCHES.** By H. B. McCall. Fifty-seven plates, and many illustrations in the text. London: *Elliot Stock*, 1910. Demy 8vo., pp. xxviii, 225. Price 10s. net.

In this volume Mr. McCall has given careful detailed descriptions of ten of the principal churches of the Archdeaconry of Richmond—namely, those of Burneston, Catterick, Hornby, Kirkby Wiske, Kirklington, Patrick Brompton, Pickhill, Wath, Wensley, and West Tanfield. It is stated that this selection has been made because they present collectively an epitome of English ecclesiastical architecture from the eleventh to the sixteenth century. One excellent fact about this book is that good ground-plans, all on the same scale, are given of each church. We are quite in accord with the statement made in the preface that nothing is so helpful to the proper understanding of a church as a plan. Burneston is a church on a uniform plan, and entirely of one architectural period. It was entirely rebuilt just about the close of the fourteenth century, and is a good example of the period. The church is also fortunate in having retained a considerable amount of seventeenth-century fittings; they were the gift of Thomas Robinson, of Allerthorpe, in the year 1627. The oak pews have angle posts with round knobs, and are distinctly good of their kind. A special interest pertains to the church of Catterick, for the contract (in English) for the rebuilding in 1412 is still extant, and is reproduced in these pages. The well-known church of Hornby, with its good series of old effigies, is also fortunate in having preserved the contract for the building of the south aisle, dated January 28, 1409-10. The plan shows that the earliest parts of the fabric date from 1080, that there was a north aisle added about 1180, and considerable reconstruction about 1300. Kirkby Wiske is another church of much diversified interest, retaining good work of the twelfth and three following centuries. The other churches here described, accompanied in each case by photographic plates of their noteworthy details, all possess exceptional features, which are of particular attraction to the ecclesiologist. Thus at Kirklington are some noted effigies and grave-covers; at Patrick Brompton a beautiful fourteenth-century chancel with good sedilia; at Pickhill fine Norman chancel arch and south doorway, and fragments of pre-Conquest knotwork; at Wath a finely carved and often illustrated chest and many Saxon fragments; at Wensley the excellent brass of a priest, fine screenwork, a unique money-box, and, again, Saxon monumental stonework; and at West Tanfield a puzzling small chamber in north wall of chancel, and the noteworthy iron hearse over the fourteenth-century Marmion monument.

All these ten churches are exceptionally well

worthy of a visit from intelligent ecclesiologists and antiquaries. Those who, like the writer of this short notice, know them well, cannot fail to value these careful accounts, and will be glad to possess so well illustrated a volume. We do not, however, find ourselves quite in accord with all Mr. McCall's theories and suggestions. From his remarks as to a supposed Easter sepulchre recess on the north side of the chancel at Patrick Brompton, the writer has evidently not made a thorough study of the subject. A very large number of such recesses were undoubtedly made to serve the double purpose of a founder's tomb and a convenient place for the Easter sepulchre, which was in itself generally of wood placed over the actual tomb, whether a mere gravestone, or a raised effigy, or other construction. The odd suggestion that these recesses were "intended for the reception of the dead during the funeral rites" is quite untenable, and in flat contradiction to all that is known of such rites in mediæval days.

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A HISTORY OF ABINGDON. By James Townsend, M.A. Four facsimiles. London: *Henry Frowde*, 1910. 4to, pp. iv, 183. Price 7s. 6d. net.

To write the history of an ancient borough for a period of a little over twelve centuries, during some eight of which that history is interwoven with the story of a famous Benedictine Abbey, within the compass of less than 200 pages is no slight undertaking. Mr. Townsend has gone to original authorities, and, although his book is an outline or sketch rather than a full or complete picture of so large and long a story, has given us the results of much research in a readable and satisfactory form. The history of the great Abbey is naturally the staple of the book from 675, the date of its foundation, to the dissolution in 1538; but the history of the Abbey is essentially the history of the town during the period named. How closely the fortunes of the two were interwoven in matters of trade, for example, may be seen in the part the Abbey played in the dispute as to markets between the men of Wallingford and Oxford on the one hand, and the men of Abingdon on the other, in the reign of Henry II., in which the Abbey figured as the active patron of the town, and which ended in the assurance to Abingdon of their asserted full right of market.

The story of the Abbey and of the town touches national history, too, at many points. Of the two great Abbots—Æthelwold (tenth century) and Faricius (1100-1117)—as well as of Edmund Rich, the famous St. Edmund of Abingdon, Mr. Townsend gives brief but graphic accounts. In the chapter on "The Thirteenth and Fourteenth Centuries," and its successor, "The Fifteenth Century and the Dissolution," he has turned the documents, especially the Account-rolls of the Abbey, to excellent account. A special chapter is given to the Fraternity of the Holy Cross, which, next to the Abbey, is the most interesting of the pre-Reformation institutions of the town. The chapter on the fine Perpendicular church of St. Helen's is full of interesting detail, though Mr. Townsend chronicles the drastic changes made during the "restoration" of 1873 without comment. Other chapters deal with St. Nicholas Church and Abingdon

School, a foundation which dates from the fourteenth century. The remaining chapters treat first of the early borough (1555-1640), and then of the town history from the Civil War to the present day. In a general history of Abingdon one might, perhaps, have expected to find the municipal history more fully and prominently treated, but probably it was considered that the existence of Mr. Challenor's excellent volume of *Records of the Borough of Abingdon*, 1898, made such treatment less necessary. The four appendices contain lists of the Abbots of Abingdon, of the Vicars and Rectors of the churches, and the Headmasters of the School (from 1563), and transcripts of two of the four plates of facsimiles of documents. There is a sufficient index, and the volume, which we cordially welcome, is handsomely produced.

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THE RUINS OF FOUNTAINS ABBEY. By the Rev. A. W. Oxford, M.A., M.D. With 103 illustrations and photographs by J. Reginald Truelove, A.R.I.B.A. London: *Henry Frowde*, 1910. Pott 8vo., pp. viii, 245. Price 3s. 6d. net.

"This little book," says the author, "is an attempt to put in simple language for the unlearned the results of the investigations of the ruins made by Mr. W. H. St. John Hope and Mr. J. Arthur Reeve. To make it easy to understand, architectural terms have been explained, Latin quotations translated, and a few facts given about the life and habits of the old Cistercian monks. Translations of Serbo's history of the abbey and of the chronicle of the Abbots have been given in appendices." That correctly and succinctly describes the contents of this admirable little handbook. Mr. Oxford has reconstructed both the buildings and the daily life of the famous Abbey in an attractive and easily followed narrative, in which he has freely used the results of recent excavatory work. It is a book that every visitor to the ruins who wishes to understand what he sees should have in his pocket, and should have read carefully before his visit. The numerous illustrations, photographs, and drawings, are pleasant and illuminating aids to the text. The ordinary "unlearned" reader will be glad to have the translations of Serbo's history, and of the chronicle of the Abbots, which together fill about half the book. There are plans inside the covers. The only things we miss are an index and a list of the illustrations.

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THE COMACINES: THEIR PREDECESSORS AND THEIR SUCCESSORS. By W. Ravenscroft, F.S.A. With twenty-four illustrations. London: *Elliot Stock*, 1910. Crown 8vo., pp. xii, 80. Price 3s. 6d. net.

A little while ago Mr. Ravenscroft contributed some interesting articles on the Comacines, the "Cathedral Builders" of Leader Scott, to the *Antiquary*. These, with articles of his printed elsewhere, and a lecture, he has welded into a readable little volume. Mr. Ravenscroft suggests that the Comacines—originally the community of builders which left Rome at the downfall of that city and settled on the Lake of Como—were in some senses

the successors of the builders of Solomon's Temple, and possessed legends and traditions handed down from the days of the Temple-builders. Freemasonry is thus linked, it is suggested, through the Roman College of Artificers, from whom the Comacines were immediately descended, with the Temple-builders; and the inference may not be so very wild, Mr. Ravenscroft thinks, that "the masonic stories associated with the Temple told to-day in connection with Freemasonry are not without foundation." The working out of these suggestions by architectural and historical evidence makes very interesting reading, whether the reader be convinced or not. Mr. Ravenscroft does not strain his points, but puts the case fairly and temperately. There are weak links in the chain; but, whether or not the great masonic bodies of the present day are legitimately descended from the Comacines, and the latter in some sense from the Temple-builders, the theme is attractive in more ways than one, and Mr. Ravenscroft may be thanked



FRESCOS IN LOWER CHURCH, S. CLEMENTE,  
ROME.

for giving us a suggestive and pleasant little book. The numerous illustrations are good and for the most part much to the point. The example which we reproduce above shows frescoes in the under church of St. Clemente at Rome. The lower part, which dates from the tenth century, shows the master mason directing his men; and some think, says Mr. Ravenscroft cautiously, "they can discern beneath the toga a master's apron. For my own part, although I looked carefully for it, I should not like to say it is undoubtedly there; but, be this so or not, there is no mistaking the Magister, who is named Sesinius, and who somewhat angrily directs his men, calling them sons of Pute." There is a good index.

HISTORY AND ETHNOGRAPHY OF AFRICA SOUTH OF THE ZAMBESI. By G. M. Theal, Litt.D. In 3 vols., with maps and plans. Vol. iii. London: Swan Sonnenschein and Co., Ltd., 1910. Demy 8vo., pp. xiv, 499. Price 7s. 6d.

In this volume Dr. Theal concludes the story of South Africa, of its Portuguese, Dutch, and other immigrant peoples, and of the fate of its native races, for the period from 1505, when the Portuguese first appeared upon the scene, to 1795, when Cape Colony became a British possession. It resumes the narrative in 1751, in the governorship of Hendrik Swellengrebel, and tells the story of the development of commerce, of agriculture, and of the whole machinery of government, as well as of wars with bushmen and Kaffirs, under the Dutch East India Company, up to the conquest of the Colony by the British in 1795. Two luminous chapters give a general view of the social and political conditions under which Europeans in Cape Colony were living at the date of the English conquest. An account of the changes and developments in Portuguese South Africa during the eighteenth century, and chapters dealing with the migrations and conditions of life of the Bantu, the Xosas, Hottentots, Betschuana, and other native tribes and races, complete a work which is authoritative and not likely to be easily superseded. Dr. Theal's knowledge of South African history and ethnology is almost unique, and of his various books, these volumes, dealing with a little-studied fraction of history, are among the most important. The historian of colonization and the ethnologist, as well as the student of general history, will find much food for thought in them. This third volume contains an admirable synoptical index filling more than 90 pages, and a most valuable bibliographical appendix of 44 pages, giving particulars, not only of printed books relating to South Africa during the period 1505 to 1795, but also particulars of and notes on documents in the Archives of the Cape Colony and of the Netherlands, for the compilation of which Dr. Theal has had special facilities.

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CHESTER. Painted by E. Harrison Compton, and described by F. R. G. Duckworth. Twenty coloured plates. London: A. and C. Black, 1910. Square demy 8vo., pp. xii, 183. Price 7s. 6d. net.

In this entertaining history of early Chester Mr. Duckworth, dedicating it with filial piety, is concerned only with the period when the famous city was vindicating its separate existence and its independence of all external authority. It is because Chester, with its street "rows" and rich mixture of timbered houses and red sandstone buildings, still preserves so much of this historical past that it remains one of England's most attractive cities. Set in the loop of a fine river, with a noble bridge, of whose sturdy beauty the author here gives an eloquent picture, Deva has as proud a record as London or Oxford. The Miller of Dee and Hugh Lupus enjoyed different social rank, but both were famous men! The walls, the chapels, the alleys, and the ways which they frequented, have always been picturesque without artificiality, so that the faithful water-colour drawings by Mr. Harrison Compton reproduced in this volume,



of which we specially like the street scenes and the carefully chosen view of the front of Stanley House, are a welcome and honest transcript of the city's aspect.

Mr. Duckworth rightly warns his readers against the embellished account given by Gerald du Barri in the twelfth century as a "second Rome," with "immense palaces and beautiful baths." He justly claims that a compensating honour can be found in its association with the famous Julius Agricola. For lively and attractive accounts of Roger de Lacy and Edward Plantagenet we must refer readers to the chapter entitled "Gladius Cestrie." The whole volume is an excellent pattern of what a properly imaginative book of topography should be, avoiding for its purpose the honest dulness of the gazetteer, and at the same time discerning the poetry that lies in the annals of history. The letterpress of this volume, in a word, seems to us to be much above the average of this class of book, and a worthy and dignified accompaniment to the comparatively slight, if delightful, sketches of the artist. If the present reviewer is quick to record that the work seems marked by historical and antiquarian accuracy, he may be pardoned for detecting one slip, in the statement on page 93, that refectory lecterns exist only at Chester and Beaulieu Priory. Surely Fountains Abbey boasts a similar piece of work? If not, the reviewer adds a handsome apology. W. H. D.

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#### THE SIGNS AND SYMBOLS OF PRIMORDIAL MAN.

By Albert Churchward, M.D. With 186 illustrations. London: Swan Sonnenschein and Co., Ltd., 1910. Demy 8vo., pp. xxiv, 449. Price 25s. net.

This handsomely produced and ponderous volume belongs to a class of books which is the despair of the archaeologist. It belongs to the shelf which contains the tomes of Gerald Massey and Gordon Furlong. Its pages bear witness to enormous industry, and to hopeless wrong-headedness. It is not worth while to review it in detail in these pages. Masonic signs and symbols are found in every age in every quarter of the globe, linking together the monumental and inscriptional remains and the rites and customs of all peoples, and deriving them all from the signs and symbols and beliefs of the "Ancient Egyptians." Egyptian hieroglyphics are found alike on stones in Ireland and among the Mayas of Central America. The "Druids" were "High Priests from Egypt," who "brought the Solar mythos with them, and much of the Stellar mythos they found here they merged into [sic] and made use of." It is important to note, says Dr. Churchward, "that the Druids had only lintels, not arches; but that the tombs of Yucatan and the Incas possessed arches, therefore a later exodus [from Egypt] than the Druids" (page 169). The author's English and punctuation are somewhat extraordinary. Here is a sentence taken at random: "Those who advance the cry for such, are people 'whose brains are thrown back,' the same as you see in some individuals a strong type of the Simian" (page 434). Who is Dr. Ray "Lancaster?" (page 194). The old equation Bel=Baal of course crops up. On page 181 we are told that "with the Druids Bel was the Supreme God," while the

Israelites "were accustomed to adore God under the title of Bel or Baal—the original name for Jehovah." But it is not necessary to say more. There is a wealth of illustration, including some coloured plates.

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THE CHURCH BELLS OF WARWICKSHIRE. By the late Rev. H. T. Tilley, M.A., and H. B. Walters, M.A., F.S.A. With twenty-six plates and twenty illustrations in the text. Birmingham: Cornish Brothers, Ltd., 1910. 4to., pp. xii, 282. Price 12s. 6d. net.

Within this fine quarto volume is the full record of the church bells of Warwickshire, both ancient and modern. The 310 churches possess about 1,050 bells. Those of pre-Reformation date are few in number compared with some other Midland counties of which full schedules have been taken. They now number only 58, several having been, unhappily, melted down within recent years. There are 37 of the second half of the sixteenth century, 255 of the seventeenth, 272 of the eighteenth, and the remainder of the nineteenth and present centuries.

The merits of this carefully compiled book are undeniable, and we are confident that it will bear comparison with the best volumes previously issued on the bells of particular counties, such as those of Mr. North or Mr. Stahlschmidt. To bring out such a book as this requires much patience and plodding work. It can only be undertaken by enthusiasts in campanology, and will never, we fear, prove a monetary success. In connection with this volume it is sad to think that the Rev. H. T. Tilley, sometime Vicar of Claverdon, who began his work in Warwickshire belfries as long ago as 1874, did not live to see the work issued. But a worthy successor was found in his friend, Mr. Walters, F.S.A., to whom is owing the whole of the valuable and interesting introduction, as well as the bringing up to date of the rest of the text.

Much industry has been expended on the story of the various foundries that have supplied Warwickshire with bells. Owing to its position in the very centre of England, and to the absence of any local foundry of moment prior to 1700, the variety of sources is unusually numerous. The great foundries of London, Leicester, Nottingham, and Worcester contributed no small share to Warwickshire belfries; but bells came also from quite distant places, such as Bridgwater and Aldbourne, Wilts. The Purdues of Bristol, a family of bell-founders famous in the West of England, supplied two seventeenth-century bells to this county. The inscription on the 1624 treble at Brailes is of a boldly egotistical character—"I am hee, for Richard Purdi made mee." William Clibury, of Wellington, Salop, who flourished between 1605 and 1642, supplied two to Warwickshire, each of which bears his favourite fine inscription, *Gloria in excelsis Deo*, with the almost invariable mistake of *excelsus* for *excelsis*. Richard Keene, of Woodstock, in 1688 supplied a boastful jingle as the inscription on the recast fourth bell of Brailes:

Ime not the bell I was but quite another  
Ime now as rite as merry George my brother.

Three years later Keene was called upon to try his



hand on the fifth bell, when he again produced a poetical couplet:

He crack no more now ring your fill  
Merry George I was and will be still.

Warwickshire produced a founder of its own at the beginning of the eighteenth century in the person of Joseph Smith, of Edgbaston, who flourished between 1701 and 1732. He was so successful with his bells that he soon outdistanced all competitors in the north of the county, and supplied several complete rings to churches in the counties of Stafford, Worcester, Leicester, and Salop. On the ring of six at Northfield Smith contrived to narrate in ingenious couplets the story of his success in obtaining the contract at the parish meeting, notwithstanding considerable opposition. The third and fourth bells bear:

But when a day for meeting there was fixt  
Appeared but nine against twenty six.

The account given by Mr. Walters of ringing customs and peculiar uses is excellently done, and is not disfigured by vain repetitions as to their supposed origin. The most curious custom here recorded, which we do not remember to have met with elsewhere, is one which prevails at marriages at Grandborough, where the peal is repeated at 5 a.m. on the following morning! No date is given as to the rise of this remarkable custom.

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The Public Libraries Committee of Newcastle-upon-Tyne have issued a well-printed *Catalogue* (68 pages), bound in red cloth, of the *Books and Tracts on Genealogy and Heraldry* in the Central Public Libraries of that city. Mr. Basil Anderton, the librarian and compiler, may well be congratulated, not only on the execution of the *Catalogue*, which is certainly a very creditable piece of work, but on the extent to which the city libraries are equipped with genealogical and heraldic works. There are subject and author lists, with an index attached, and they show a remarkably good collection of books and tracts, the section dealing with particular families being especially strong. The usefulness of the book for those for whom it is primarily intended is greatly increased by the very sensible device of attaching a distinguishing mark to all items of local interest.

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We have received from Ottawa No. 3 of the Publications of the Canadian Archives—the *Journal of Larocque from the Assiniboine to the Yellowstone, 1805*. François Antoine Larocque was a clerk in the employ of the North-West Company, and his *Journal*, here competently edited, with notes, by Mr. L. J. Burpee, is interesting geographically, historically in connection with the fur-trade, and more especially ethnographically from the details given of life and customs among the Crow Indians and also among the Mandans, one of the most remarkable of Western tribes. The *Journal* describes the first visit of white men to the country of the Crow Indians.

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The third section of *The Book of Decorative Furniture*, by Edwin Foley (London and Edinburgh, T. C. and E. C. Jack; price 2s. 6d. net) fully maintains the standard set up in the first two parts. The text, though written primarily for popular reading,

contains much accurate information well and concisely set forth. The cuts in the text are numerous and good, while the coloured plates of furniture depicted in a contemporary setting, which are the chief feature of this fine work, are remarkably good. The part before us contains no less than six coloured plates, and about fifty illustrations in the text. It is a cheap and very attractive publication.

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Among the pamphlets on our table are a continuation of Mr. Thomas May's carefully-compiled account of *The Roman Pottery in York Museum*, with illustrative plates, reprinted from the Report of the Yorkshire Philosophical Society, 1910, and a reprint from *Old Lore Miscellany* of Eiríkr Magnússon's scholarly edition, with translation of the northern poem *Darðaráljóð*, published for the Viking Club by Messrs. Curtis and Beamish, Ltd., 50, Hertford Street, Coventry, price 1s. 6d. net. We have also received Nos. 68-72 and a copy of the third edition of No. 41 (Guide to the Wilberforce Museum), of the "Hull Museum Publications," all published at one penny each. Nos. 68, 69, and 72 are the last Quarterly Records of Additions, illustrated and annotated in the usual interesting way; No. 70 is a freely illustrative account of *Rare Neolithic Implements from East Yorkshire*, etc.; and No. 71 the Annual Report of the Hull Museums for 1909, both prepared by the indefatigable curator, Mr. T. Sheppard, F.G.S.

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The *Architectural Review*, August, among other attractive features, contains the last of the series of articles, with striking illustrations, on the recent reconstruction of the Propylæa, Athens, and some charming pictures of the Deanery of St. Paul's, one of the historical town-houses of London. The *Berks, Bucks and Oxon Archaeological Journal*, July, is distinguished by another of Mr. C. E. Keyser's admirable architectural studies of Berkshire churches, dealing this time with those of Avington and Ashbury, illustrated by nine fine photographic plates. The *East Anglian*, July, contains notes relating to the Suffolk yarn industry in the eighteenth century, to Suffolk churches, Cambridgeshire Deeds, and a variety of other East Anglian topics. The August issue contains an inventory of a Norfolk rector's goods, 1668, and some curious documents. We have also on our table *Travel and Exploration*, August, with an article, by Mr. W. J. Clutterbuck, of some ethnographical interest on the "Lu-Chu Islands," and *Rivista d'Italia*, July.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

It would be well if those proposing to submit MSS. would first write to the Editor, 62, Paternoster Row, London, stating the subject and manner of treatment.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.

